The Cosmic Verses of the Qur'an

A study of the selected verses of the Holy Qur'an

Aayaat al-Kainaat

الآيات الكائنات

Part 1 (From Surah 2 to 23)

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Introduction

The Qur'an is not a book of science, just as it is not, for example, a book of law or history. Nevertheless, it contains a significant number of verses that carry scientific relevance. The present volume offers an analytical study of approximately 350 such verses. The number of scientifically meaningful verses in the Qur'an is considerably higher, and according to one estimate, more than 750 verses, comprising nearly one-eighth of the entire text. However, for the purposes of this study, I have selected only those verses whose scientific significance is obvious and readily apparent, even to a casual reader without the need for deep interpretation or technical background.

By its own definition, the Qur'an is a Book of Guidance. Its core objective is to lead human beings to the recognition of their Creator, to foster knowledge of the Divine, and to orient human thought and conduct in accordance with God's will. The essential purpose of its revelation is, in concise terms, to present a sound worldview and to impart a coherent value system.

Human epistemic limitations are such that the available sources of knowledge, including sense perception, reason, and intuition, are inherently incapable of comprehending, conceptualizing, or perceiving the Divine Essence in and of itself. What humans can do, however, is observe and reflect upon the universe and its phenomena. Since the universe is a creation of God and thus a reflection of His attributes, its study becomes, in a sense, a study of the manifestations of those Divine attributes. Observation and contemplation of the natural world can thus

draw a reflective mind toward an awareness of its Creator. This is precisely the Qur'an's intention when it refers to various natural phenomena as signs (āyāt) of the Creator and calls upon its audience to reflect on them.

Equally significant is the Qur'anic method of argumentation, which is not coercive but persuasive. It seeks to convince by reasoning rather than compel by force. When the Qur'an asserts that the universe has a single Creator, it supports this claim by offering evidence from the cosmos itself. For example, in Surah Al-Ghashiyah (88:17–22), the Qur'an declares:

"Do they not look at the camels (or clouds)—how they are created?
And at the sky—how it is raised high?
And at the mountains—how they are firmly set?
And at the earth—how it is spread out?"
So continue to remind them, for you are only one who reminds;
you are not one to compel them by force."

Thus, the Qur'an's approach is rooted in gentle persuasion and intellectual engagement. It offers arguments that are accessible and meaningful to its audience. Since the universe and its phenomena are open to observation by all human beings, regardless of time, place, or culture, the Qur'an frequently invokes them as evidence. This abundance of cosmological references provides the foundation for a scientific reading of the Qur'anic text.

As noted earlier, the Qur'an does not present itself as a scientific treatise. It is a book of guidance revealed in clear and eloquent Arabic, expressed in a style that belongs to literary excellence, not to the technical jargon of science, philosophy, or historiography. Indeed, it stands as a masterpiece of Arabic literary expression.

Yet, the Qur'an consistently urges its audience to observe, contemplate, and study the natural world. Understanding the scientific relevance embedded in many of its verses is not only important from an academic and intellectual standpoint, but is even more significant for communicating its message in contemporary contexts. Advances in modern science have opened new avenues for presenting Qur'anic thought in ways that resonate with the intellectual sensibilities of our time. In a world increasingly interconnected and shaped by intercultural dialogue, it is imperative that the Qur'an be understood and presented at the highest levels of intellectual sophistication and relevance.

The Qur'an touches upon such a wide array of disciplines that no single individual can offer a complete or exhaustive commentary on it. There is a clear need for experts in various fields to study and interpret Qur'anic verses relevant to their respective domains of knowledge.

This book represents a preliminary effort, intended to provide a foundation for further interdisciplinary engagement. As the renowned early commentator Ibn ʿAbbās (may God be pleased with him) said, "The Qur'an is a book whose interpretation is carried forward by the passage of time." Accordingly, as human knowledge evolves, new dimensions of the Qur'anic message continue to be unveiled.

"And on the earth are signs for those of sure faith, and within yourselves—do you not then see?" (Surah Adh-Dhariyat 51:20–21)

"We shall soon show them Our signs in the horizons and within themselves until it becomes clear to them that this (Qur'an) is the Truth." (Surah Fussilat 41:53)

I have done my utmost to explain these verses to the best of my ability. Nonetheless, this remains a human endeavor, and thus, by its nature, subject to error or oversight. I respectfully invite readers to share their insights, critiques, and suggestions.

This book is organized surah by surah. Each verse is accompanied by a simple translation and a concise explanation of its scientific references. I have used clear and accessible language in order to reach the widest possible readership.

It is my hope that this work will serve as a useful reference for those seeking to understand the Qur'an through a scientific lens.

May God accept this effort and make it a source of reward and success in the Hereafter. Āmīn.

Selected Verses from Surah al-Baqara (Surah 2)

Surah al-Baqarah contains numerous references directing human attention to the signs of God's power in the natural world. The following is an analytical presentation of a selection of these verses.

Surah al-Baqarah (Surah 2), Verse 22

سورة البقرة آیت 22

...

الَّذِیۡ جَعَلَ لَکُمُ الۡاَرۡضَ فِرَاشًا وَّ السَّمَآءَ بِنَآءً ۪ وَّ اَنۡزَلَ مِنَ السَّمَآءِ مَآءً فَاَخۡرَجَ بِہٖ مِنَ الثَّمَرٰتِ رِزۡقًا لَّکُمۡ ۚ فَلَا تَجۡعَلُوۡا لِلّٰہِ اَنۡدَادًا وَّ اَنۡتُمۡ تَعۡلَمُوۡنَ ﴿۲۲﴾

"(It is God) Who has made the earth a resting-place for you and the sky a canopy, and has sent down water from the sky and thereby brought forth fruits for your sustenance: do not, then, claim that there is any power that could rival God, when you know [that He is One; none can rival Him]." (2:22)

The Meanings of Arḍ and Samāʾ

In Arabic, the word arḍ is used for the earth. However, its semantic range is broad. Fundamentally, it refers to anything

beneath the feet—i.e., the lower part of a structure or the ground beneath.

Similarly, the word samāʾ, commonly translated as "sky," also has a wide array of meanings. At its core, it denotes anything above one's head or the upper part of something. The words arḍ and samāʾ are used in a binary relationship, conveying the conceptual dichotomy of "low" and "high", respectively.

Grammatically, samāʾ is a generic noun (ism jins), applicable to both singular and plural contexts. Some scholars consider it the plural of samāʾah (سمائة), which means "roof" or "ceiling."

The term samāʾ can denote various entities depending on context: the atmosphere above us, the visible blue sky, the roof of a house, cosmic space, celestial bodies, clouds, and rain (as it falls from above). In the Qur'an, it is also used in senses comparable to what we today call the "cosmos" or "universe," including metaphysical and spiritual realms. Despite this range of meanings, the core concept remains one of elevation, whether physical, spiritual, or intellectual.

The meaning of samāʾ in any given verse is determined by its immediate context.

The Concept of Firāsh (Resting-Place)

The verse uses the word firāsh, meaning a "bed" or "resting-place"—something spread out for the purpose of comfort. The implication is that the earth has been made suitable for human and animal life.

For instance, the earth exhibits a balance between hardness and softness. It is neither excessively rocky nor overly marshy. This balance makes it ideally suited to support living beings and their developmental needs.

Furthermore, the earth is in constant motion within the cosmic space, it rotates on its axis and revolves around the sun, yet we remain unaware of this movement. Figuratively speaking, the Earth is like a vast spaceship, orbiting the sun at a high speed while also spinning on its own axis. Its orbital speed around the sun is approximately 30 kilometers per second, which is an immense speed. The orbit is slightly elliptical, causing minimal but unnoticeable changes in speed. At the equator, the Earth's axial rotation speed is around 27.83 kilometers per minute, tapering to zero at the poles.

Each of these characteristics bears the hallmarks of divine design.

The Earth's chemical composition, its structure, its geology, its geography, its distance from the sun, and its overall ecosystem all point to its suitability for sustaining life. Thus, it is designed in a way that it aligns perfectly with the needs of living organisms.

The outer layer of the Earth, called the crust, functions like a carpet. On the other hand, its inner layers, composed of molten material, circulate with convective currents. Over millions of years, geophysical processes formed a solid surface capable of supporting life.

Importantly, the idea that the Earth is "spread out" does not necessitate a flat Earth. Just as the existence of high mountains does not contradict the Earth's roundness, the Qur'anic imagery is descriptive, not geometrical.
At another place, the Quran says:

وَ جَعَلَ فِيۡهَا رَوَاسِىَ مِنۡ فَوۡقِهَا وَ بٰرَكَ فِيۡهَا وَ قَدَّرَ فِيۡهَاۤ اَقۡوَاتَهَا فِىۡۤ اَرۡبَعَةِ اَيَّامٍ‌ؕ سَوَآءً لِّلسَّآئِلِيۡنَ ﴿۱۰﴾

41:10: For He [it is who, after creating the earth,] made firm mountains in it, [towering] above its surface, and bestowed [so many] blessings on it, and equitably apportioned its means of subsistence to all who would seek it: [and all this He created] in four aeons.
…
He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measured therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance). (Abdullah Yusuf Ali)
It mentions how geology and geography worked to give the Earth its form capable of sustaining life. A detailed interpretation of this verse will come later.

The Concept of Bināʾ (Canopy)

The word bināʾ refers to something that is built, such as a structure, roof, or tent. Here, it stands in contrast to firāsh (that which is spread below), making bināʾ refer to that which is above us, like a roof or canopy.

In this verse (2:22), the word samāʾ appears twice. Contextually, the first occurrence likely refers to what we call today the Earth's atmosphere, a protective envelope that encircles the planet like a roof. This atmosphere shields the Earth from external threats such as meteors, ultraviolet rays, and cosmic radiation, and also mitigates harmful solar influences. Here is a brief description of the atmosphere:

The Earth's atmosphere is a complex and dynamic layer of gases surrounding the planet, extending up to about 10,000 km (6,200 miles) into space. It is composed primarily of nitrogen (78%) and oxygen (21%), with trace amounts of argon, carbon dioxide, and other gases. The atmosphere is divided into several distinct layers based on temperature variations:
the troposphere (up to ~12 km), where weather occurs;
the stratosphere (12 to ~50 km), containing the ozone layer;
the mesosphere (50 to ~85 km), where meteors burn up;
the thermosphere (85 to ~600 km), hosting auroras and satellites; and
the exosphere (600 to ~10,000 km), the outermost layer blending into space.
Each of these layers plays a crucial role in protecting life on Earth, regulating climate, and enabling vital processes like respiration and radiation shielding.

Thus, the Earth's atmosphere functions like a protective canopy, shielding us from harmful solar radiation, regulating temperatures, and creating the conditions necessary for life. Much like the fabric of a tent keeps out rain and wind, the atmosphere keeps out cosmic dangers while allowing just the right balance of energy to reach the surface.

In another Qur'anic passage (Surah al-Anbiyaʾ), this atmospheric layer is described as "a well-guarded canopy" (saqfan maḥfūẓan).

The metaphors of a "soft resting-place" and a "protective roof" are profoundly insightful. Without them, life on Earth would not be possible. Recognizing and being grateful for these blessings is among the primary aims of the Qur'an. Promoting cognizance of God and instilling gratitude in the human heart are central to its mission.

The Water Cycle

In the next part of the verse (2:22), the word samāʾ may refer to clouds as they are at the height and source of rain, or may be to space above the earth's surface from where rain falls. Thus, the translation of this part of the verse (أَنزَلَ مِنَ السَّمَاءِ) can be: He has sent down water from the clouds, or from the height, or from the space above, etc.

The Qur'an urges humankind to reflect upon God's power and the manifold blessings He has bestowed.

It is a clear sign of divine providence that a system of freshwater supply has been established for the benefit of all life forms on earth, human, animal, and plant.

From evaporation to precipitation:
When sunlight strikes the surface of the oceans (and other water bodies), water evaporates and rises into the atmosphere. This is the process of evaporation. Eventually, it condenses to form clouds. These clouds, driven by atmospheric currents or winds,

move across vast distances and ultimately release water upon the earth in the form of rain or snow. This process is known as precipitation.

Each step in this cycle contains awe-inspiring evidence of divine wisdom.

The Significance of Water
The next part of the verse says: He has sent down water from the clouds and has thereby brought forth fruits for your sustenance.
(وَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ).

The word "Fruits" here represents all means of sustenance which are brought forth by water. Water is essential to life. It enables the growth of vegetation, including crops, vegetables, and fruits, which are critical sources of sustenance for humans and animals.
Beyond food, plants fulfill many other essential human needs.
….

An Explanation of Sama and Samawaat:
The Arabic word السَّمَاء (al-samāʾ) is derived from the triliteral root س–م–و (sīn–mīm–wāw), which conveys the central idea of elevation, height, or loftiness. Classical Arabic lexicons confirm that this root gives rise to terms associated with anything physically above, elevated in position, or metaphorically exalted. Accordingly, al-samāʾ refers to whatever lies above the observer, encompassing a wide semantic range that includes both concrete and abstract domains. In Qur'anic and early Arabic usage, al-samāʾ can denote the visible sky, the atmosphere, clouds, the aerial domain where birds fly, or the

region from which rain descends. It also extends to celestial realms, including stars, planets, and heavenly bodies, aligning in many contexts with what we now identify as the cosmos or observable universe. One of its common uses is in the sense of metaphysical layers or dimensions and the unseen world (ʿālam al-ghayb). The term is also used metonymically to signify the roof of a structure, the upper portion of objects (such as the top of a shoe).

Grammatically, al-samāʾ may function as both singular and collective, and its gender varies between masculine and feminine, depending on its syntactic and rhetorical context.

The plural form, السَّمَاوَات (al-samāwāt), frequently appears in the Qur'an and can refer to multiple cosmic systems, or tiers of existence, both physical and spiritual. In tafsīr literature, the samāwāt are often understood as encompassing both the empirical expanse of the cosmos and the transcendent dimensions. Thus, al-samāʾ is a semantically dense and multidimensional term.

It is worth mentioning here that the classical geocentric model of the universe, most famously articulated by Claudius Ptolemy in the 2nd century CE, envisioned the Earth as the immobile center of a cosmos enclosed by concentric crystalline spheres—the so-called "heavens"—which carried the planets and stars in orderly motion. For centuries, this model shaped astronomical thought in the world and was sometimes harmonized with religious cosmologies. However, this worldview has been definitively overturned by the rise of modern astronomy, beginning with the Copernican revolution and culminating in the discoveries of Newtonian physics, relativity, and observational cosmology. The universe is no longer conceived

as a series of fixed celestial spheres revolving around Earth, but as a dynamic, expanding cosmos composed of billions of galaxies, each containing hundreds of billions of stars, governed by the laws of gravity, motion, and quantum fields. The heavens of Ptolemy—finite, ordered, and anthropocentric—have given way to a universe that is vast, complex, and indifferent to Earth's location.

From the standpoint of scientific knowledge, the notion of rigid celestial spheres is no longer tenable. Yet, from a theological or Qur'anic perspective, terms like al-samāʾ and al-samāwāt remain meaningful as metaphysical, symbolic, and phenomenological descriptors of the cosmos, pointing not to outdated physical models, but to the reality of a divinely ordered creation whose signs are embedded throughout space and time.

Surah al-Baqarah, Surah 2 Verse 29

هُوَ الَّذِیۡ خَلَقَ لَکُمۡ مَّا فِی الۡاَرۡضِ جَمِیۡعًا * ثُمَّ اسۡتَوٰۤی اِلَی السَّمَآءِ فَسَوّٰىہُنَّ سَبۡعَ سَمٰوٰتٍ ؕ وَ ہُوَ بِکُلِّ شَیۡءٍ عَلِیۡمٌ

﴿۲۹﴾

(God) is the One who created all that is on earth for you. Moreover, He directed His design toward the heavens and fashioned them into seven heavens with perfection. And He has full knowledge of all things (nothing is beyond the scope of His knowledge.)

…..

(God) is the One who created all that is on earth for you. Furthermore, He is the One who willed the creation of the heavens and fashioned them into seven heavens with

perfection. And He has full knowledge of everything (nothing is beyond the scope of His knowledge.)

….

2:29 He it is who has created for you all that is on earth, and has applied His design to the heavens and fashioned them into seven heavens; and He alone has full knowledge of everything. (Muhammad Asad)

…..

2:29 It is He Who hath created for you all things that are on earth; Moreover, His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge. (Abdullah Yusuf Ali)

Explanation:

This noble verse expresses both God's power and His blessings upon humanity. The point is: God is the One who created all things on earth for humankind and is also the One who fashioned the heavens.

The word "thumma" (ثُمَّ) is used in the verse, which may denote: Temporal sequence (indicating a lapse of time), narrative sequence, or emphasis on a point, etc.

In Urdu, "thumma" is often translated as "phir" (پھر , "then"), and English as "then". But this does not fully capture its semantic range and can sometimes distort the meaning. For further details, refer to the author's book "The Universe, the Quran, and Science."

A comparative study of other Quranic verses makes it clear that "thumma" here is used, in a narrative sequence, to emphasize that it is God who created all things on earth and the

heavens, and not to establish a chronological order. In other words, "thumma" here serves a narrative sequence (تَرَتِيبِ بَيَانِي) rather than a temporal sequence (تَرَتِيبِ زَمَانِي). This distinction is also referred to as "tarākhī al-bayān" (تَراخِي البَيَان, narrative delay) and "tarākhī al-zamān" (تَراخِي الزَّمَان, temporal delay). (See, for example, Baydawi, and Razi under this verse.)

In Urdu and English, this meaning can be conveyed through phrases like "mazeed bar-aan" (مزید براں, "moreover"), "phir yeh keh" (پھر یہ کہ, "furthermore"), or "mazeed yeh keh" (مزید یہ کہ, "additionally"), etc.

Abdullah Yusuf Ali translates it as follows:
"It is He Who hath created for you all things that are on earth; Moreover, His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge."

In alignment with this translation, we prefer to render "thumma" as "moreover" (مزید براں).

Muhammad Asad's translation is similarly nuanced:
"He it is who has created for you all that is on earth, and has applied His design to the heavens and fashioned them into seven heavens; and He alone has full knowledge of everything."

To explain the meaning of "thumma" , Muhammad Asad writes:

"The conjunctive particle 'thumma' which precedes this clause does not always denote order in time ('then' or 'thereupon'). In cases where it is used to link parallel statements, it often

functions as the simple conjunction 'wa' ('and')—as, for instance, in 2:29 ('and has applied His design...', etc.)." (Explanatory note on verse 54, Surah 7).

Thus, the purpose of the verse is not to establish whether the Earth was created before heaven or vice versa, but rather to direct human attention to God's blessings, as well as His omnipotence and omniscience.

Meaning of the phrase "istawā ilā" (اسْتَوَىٰ إِلَى):

These words are used to denote will, intention, or turning one's attention toward something. Here, the literal meaning is "He directed His design toward the heavens", referring to God's creative will. Thus, the meaning is:

He applied His creative will (iradah in Arabic) to the heavens, or He willed to create the heavens and thus applied His will to their creation….. etc.

That is, He actualized His "design" for the heavens and brought them into existence.

The text uses the verb "fassawāhunna" (فَسَوَّاهُنَّ): "sawwā" (سَوَّىٰ) means to fashion something precisely as it ought to be according to its purpose, free of imperfection, or exactly as per the design, etc.

The verse thus means:
He fashioned the heavens with perfection, that is, in perfect alignment with their intended purpose.

This nuance is not fully reflected in a literal translation. So, to convey this, we may use a phrase such as "fashioned them with perfection."

The meaning of "seven heavens":

The phrase "seven heavens" does not necessarily imply a literal count of seven, as the Arabic number "sabʿ" (سَبْع, seven) can also denote multiplicity or abundance (i.e., as a numerical hyperbole). In this sense, the meaning could be:
Multiple heavens, many heavens, numerous cosmic systems, multiple celestial systems/ bodies, etc. It may also symbolize the vastness of the universe. On this point, Muhammad Asad's explanatory note is insightful:
"The term 'samā" ('heaven' or 'sky') is applied to anything that is spread like a canopy above any other thing. Thus, the visible skies which stretch like a vault above the earth are called 'samā"—this is its primary Qur'anic meaning. In a wider sense, it connotes 'cosmic system.' As for the 'seven heavens,' note that in Arabic (and other Semitic languages), 'seven' often signifies 'several' (see Lisān al-'Arab), just as 'seventy' or 'seven hundred' may mean 'many' (Tāj al-'Arūs). This, coupled with the definition that 'every samā' is a samā' with regard to what is below it' (Rāghib), suggests the 'seven heavens' symbolize the multiplicity of cosmic systems."

Divine Precision in Creation – The term "sawwā" (سَوَّىٰ) underscores that God fashioned the heavens with flawless perfection, aligning them with their intended purpose.

The verse highlights the Quran's linguistic depth and the importance of contextual interpretation. It affirms God's

omniscience, His role as the sole Creator, and the purposeful design of the universe, inviting believers to reflect on divine power, knowledge, and wisdom and create in them a spirit of gratitude for His blessings.

Views of Modern Science:
Modern science describes the sequence of creation as follows:

1. Big Bang (~13.8 billion years ago): The universe began as a singularity and rapidly expanded, forming space, time, and matter.
2. Formation of Galaxies and Stars (~13.3 billion years ago): Primordial gases condensed, leading to the formation of galaxies and stars.
3. Heavy Element Formation: Inside stars, nuclear fusion created heavier elements, which were later dispersed through supernova explosions.
4. Formation of the Solar System (~4.5 billion years ago): A shockwave from a nearby supernova triggered the collapse of a gas and dust cloud, leading to the formation of the Sun and planets, including Earth.
5. Cooling of Earth (~4.4 billion years ago): Earth cooled, forming oceans and a thick atmosphere of volcanic gases.
6. Gradual Evolution of Earth's Atmosphere (~4.4–3.8 billion years ago): The atmosphere became translucent, allowing light to reach the surface. It followed the emergence of life on Earth when it gradually became capable of sustaining it.

This timeline aligns with astrophysical and geological evidence, showing that Earth formed long after the universe's emergence.

Thus, the Big Bang, which occurred around 13.8 billion years ago, set the foundation for galaxies, stars, and planetary systems. Earth emerged as a planet of the solar system approximately 4.5 billion years ago, following the formation of the Sun. This sequence confirms that Earth's creation was a much later event in cosmic history, taking place after the development of fundamental astronomical structures and elements necessary for planetary formation.

Appearance of Life on Earth:
Life on Earth emerged after the planet had stabilized and developed conditions suitable for biological processes. Based on scientific evidence, the timeline of life's evolution has been proposed as follows:

1. First Life Forms (~3.7–4.0 billion years ago) – The earliest known life forms were simple, single-celled microorganisms, likely anaerobic bacteria.
2. Photosynthetic Life (~3.5 billion years ago) – Cyanobacteria began photosynthesis, producing oxygen and gradually transforming Earth's atmosphere.
3. Multicellular Life (~900 million years ago) – Simple multicellular organisms evolved, leading to more complex life forms.
4. Cambrian Explosion (~540 million years ago) – A rapid diversification of life occurred, introducing many new species, including early vertebrates.
5. Emergence of Land Life (~400 million years ago) – Plants and animals adapted to terrestrial environments.
6. Dinosaurs and Mammals (~250–65 million years ago) – Dinosaurs dominated the planet, while mammals evolved alongside them.

7. Rise of Humans (~300,000 years ago) – Homo sapiens appeared, marking the beginning of human civilization.

This timeline highlights how life gradually evolved over billions of years.

The idea that the earth was formed much after the initial coming into existence of the cosmos can be thought to be supported by the Quranic verse "وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا" of Surah An-Nazi'at (79:30). The verse is often translated as "And after that, He spread the earth", though the word dhaha (دَحَا) has been understood in more than one way, such as spreading, extending, shaping like an egg, etc. It aligns with the idea that Earth underwent gradual development to become habitable, etc. The interpretation of bringing the Earth into an "egg-shaped" formation is also linguistically valid.

It is important to note that the phrase "بَعْدَ ذَٰلِكَ" (ba'da dhalika) which translates to "after that" or "thereafter", may be taken to show a chronological order as a more plausible interpretation. However, it can also be interpreted to show a "stylistic emphasis" and not necessarily a sequence in time. First interpretation, however, seems literally more reasonable.
Alignment with Modern Science: Scientifically, the universe formed much before the emergence of Earth (emergence of the universe: ~13.8 billion years ago; emergence of Earth: ~4.5 billion years ago).
Thus, thumma in 2:29 and in other similar instances is not in the sense of "after that" (chronological or temporal sequence) but in the sense of "moreover" (narrative sequence) or to emphasize that it is God who not only created Earth but also the heavens, and ba'da dhalika (in 79:30) is in the sense of "after

that" (temporal sequence) or to express emphasis. This reading is further supported by the use of the term jamīʿan (جَمِيعًا), in 2:29, meaning "all [things]" of the Earth. It also implies that thumma in the verse is not in the sense of "after that", since the formation of things on Earth is an ongoing process. Taken together, these linguistic and textual considerations undermine any simplistic reading in which the creation of the heavens is placed chronologically after the Earth. This conclusion is corroborated by authoritative classical commentators and philologists of the Qur'anic language, including al-Bayḍāwī and Fakhr al-Dīn al-Rāzī.

Thus, the implication of Qur'an 2:29 is that it is God, and none other, who brought into existence all that is on the Earth, and it is likewise He who created the multiple cosmic systems above. Both realms, terrestrial and celestial, contain purposeful benefits for you, O humankind. And God alone possesses complete knowledge of all things. The universe is not a product of chance, but the result of His deliberate act of creation, brought into being in accordance with His will and comprehensive cosmic design.
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Surah Al-Baqarah, Surah 2 Verse 117

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضٰى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

(God) He is the Originator (Badi‘) of the heavens and the earth. And when He decrees a matter, He only says to it, ‘Be’—and it is.

…

The Originator is He of the heavens and the earth: and when He wills a thing to be, He but says unto it, "Be" -and it is. (Muhammad Asad)

…..

Explanation:

The linguistic insights:

"Badi‘" (بَدِيعُ)

It is derived from the root "b-d-a'" (ب د ع), meaning "to bring something into existence from nothingness, without any pre-existing matter or model."

It is related to "bid‘ah" (بِدْعَة), which refers to an unprecedented innovation, something without a prior example. God is al-Badi' (البديع), the Originator (of the universe).

This verse affirms that the universe was brought into existence from non-existence (ex nihilo), a truth now supported by modern science.

It is to be noted that the Qur’anic expression "السَّمَاوَاتِ وَالْأَرْضِ" (al-samāwāt wa-l-arḍ), literally “the heavens and the earth”—is the classical Arabic equivalent of what we today refer to as “the universe” or “the cosmos.”

"السَّمَاوَاتِ" (al-samāwāt) is the plural of samā’, which contains in it the theme of height and depending on the context, may mean heaven, sky, clouds, heavenly bodies, etc. In the verse under study and similar other instances, it may be taken to mean

multiple cosmic systems or heavenly bodies, or heavenly realms, etc., thus, encompassing what we now call outer space, galaxies, and cosmos. The term is also used in the sense of dimensions or existence beyond physical perception (the unseen world, the world unknowable through human faculties of knowledge).

In other words, the phrase "the heavens and the earth" (al-samāwāt wa-l-arḍ) serves as a metonymic expression for the totality of the created order, encompassing all physical and metaphysical domains, what we would describe today as the universe in its broadest astrophysical and existential sense.

"الْأَرْضِ" (al-arḍ) literally means something under the feet, something below, etc., here it stands for the planet Earth.

Thus, in modern scientific paraphrasing, "The heavens and the earth" in the Qur'an may be taken to correspond to the totality of created physical reality, including:
Earth (as a specific planetary habitat), the solar system, the broader observable universe (stars, galaxies, cosmic structures), and possibly non-visible aspects of the cosmos.

Theological Insights:
This pairing—السَّمَاوَاتِ وَالْأَرْضِ—emphasizes: The comprehensive scope of divine creation. That is, all realms, whether celestial or terrestrial, are governed by the same Creator. And, that human beings live in a meaningful universe fashioned deliberately by God, not a random cosmos.

Scientific insights:
Scientific estimates suggest the universe came into existence around 13.8 billion years ago, known as the Big Bang Theory.

The Quran had already declared this reality 1,400 years ago, emphasizing that the cosmos was created at a specific moment in time ("There was nothing, then God brought it into being"). The verse aligns with modern cosmology while transcending it, that is, affirming that God's Will is the ultimate cause behind all creation.

The Meaning of "Be, and it is" (كُنْ فَيَكُونُ)

This does not imply a literal verbal command but signifies God's Creative Decree or command ("Takwīnī Amr" (تکوینی امر)). It means God's Will suffices to bring anything into existence exactly as He intends, whether instantly or through a gradual process. Example: The heavens and earth were created in six stages (as mentioned in the Quran), yet this too is a fulfillment of "Be, and it is." Thus, it means the coming into existence of a created being as exactly as God wills it to be.

Gradual Creation vs. Instantaneous Will

The verse does not restrict creation to an instantaneous event. Stars, galaxies, life, and natural phenomena all emerge through divinely ordained processes. Yet, each stage unfolds precisely as God wills, without delay or deviation.

Thus, this verse establishes two core truths:

God as the Absolute Originator – The heavens and earth were not self-created nor eternal; they owe their existence solely to His command.

Divine Decree and Natural Laws – Whether creation is instantaneous (e.g., the Big Bang, if we interpret like this) or

gradual (e.g., evolution of life), it is all under God's sovereign will ("Be, and it is").

Spiritual insights:
Recognizing this reality should inspire awe, gratitude, and submission to the One who brought everything into being, without precedent, without assistance, and without limitation.
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Surah Al-Baqarah, Surah 2, Verse 164

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and in the ships that sail through the sea carrying what benefits mankind, and in the water which God sends down from the sky - thereby reviving the earth after its death and dispersing therein all kinds of living creatures - and in the changing of the winds, and in the clouds suspended between heaven and earth - indeed are signs for people of understanding.
……
Verily, in the creation of the heavens and of the earth, and the succession of night and day: and in the ships that speed through the sea with what is useful to man: and in the waters which God sends down from the sky, giving life thereby to the earth after it had, been lifeless, and causing all manner of living creatures

to multiply thereon: and in the change of the winds, and the clouds that run their appointed courses between sky and earth: [in all this] there are messages indeed for people who use their reason. (Muhammad Asad)
…..

Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense. (Muhammad M. Pickthall)
…

Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which God sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth;- (Here) indeed are Signs for a people that are wise. (Abdullah Yusuf Ali)

Explanation:

The Call to Rational Reflection:
This noble verse is among the Quran's many distinguished verses that invite those who "use their intellect/reason" (يَعْقِلُونَ, ya'qilūn) to reflect on God's signs in creation. So, the Quran

does not suppress reason but rather stimulates it, emphasizing the importance of thinking and fully utilizing mental faculties. This truth is strongly emphasized in a saying reported to the Holy Prophet's (ﷺ) saying: "Al-'aql aṣl dīnī" (العقل أصل ديني) meaning "Intellect is the foundation of my religion/way of life."

The Eight Cosmic Signs:

The verse (2:164) draws attention to at least eight cosmic phenomena as divine signs:

- The creation of the heavens and earth
- The system of night and day alternation
- Ships sailing (maritime navigation)
- Rainfall from the sky
- Revival of the dead earth
- Creation and proliferation of living creatures
- Circulation of winds
- Clouds suspended in the atmosphere

The Heavens and Earth (السَّمَاوَاتِ وَالْأَرْضِ, as-samāwāti wal-arḍ): The phrase "the heavens and the earth" (al-samāwāt wa-l-arḍ) serves as a metonymic expression for the totality of the created order, encompassing all physical and metaphysical domains, what we would describe today as the "universe" in its broadest astrophysical and existential sense.

Our Universe is Unimaginably Vast:

As of current astronomical estimates (as of 2025), the observable universe contains around 2 trillion galaxies. This number is vastly higher than earlier estimates from the Hubble Space Telescope, which suggested about 100 to 200 billion

galaxies. The revision to ~2 trillion galaxies came after more advanced image analysis and modeling, particularly from deep-field observations and simulations of faint, early-universe galaxies.

This figure refers only to the observable universe, the portion of the universe we can see, which has a radius of about 46.5 billion light-years in all directions. The entire universe may be much larger and could contain far more galaxies.

Our galaxy, the Milky Way, contains about 100-400 billion stars. The wide range is due to uncertainty in detecting the faintest and smallest stars (like red dwarfs), which are the most numerous.
Dimensions of the Milky Way:
Diameter (Disk): Approx. 100,000 to 200,000 light-years; the visible disk is about 100,000 light-years across.

Thickness (Disk Height): Approx. 1,000 light-years thick in the inner regions. The thin disk (where most stars and gas are) is about 300–500 light-years thick. The thick disk can reach up to 3,000 light-years.

Central Bulge: Roughly 10,000 light-years in diameter.

The galaxy hosts a supermassive black hole at its center: Sagittarius A*, with a mass ~4 million times that of the Sun.

The Milky Way is part of the Local Group, a small galaxy cluster that includes the Andromeda Galaxy (M31) and the Triangulum Galaxy (M33).

It is slowly moving toward Andromeda and is expected to merge with it in about 4–5 billion years.

Our sun is a medium-sized star around which planets orbit. Distances in space are so vast that they're measured in light-years (the distance light travels in one year at the speed of around 300,000 km/sec). Our solar system takes about 240 million years to complete one galactic orbit.

Earth's Precise Design

Earth's structure - its mass, size, distance from the sun, orbital and axial rotation (at a 23° tilt) - all create conditions perfectly suited for life. These are profound matters for contemplation.

The Night-Day Cycle (اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ, ikhtilāfi al-layli wan-nahār)

The word "ikhtilāf" comes from "khalafa" meaning to follow successively. Night and day continuously follow each other in perfect sequence. Without this system, life couldn't exist:

- Eternal night would freeze Earth's surface.
- Eternal day would scorch it.
- The system results from Earth's axial rotation, with the sunlit side experiencing day and the opposite side night. The rotation speed creates ideal day/night durations for life.

Ships Navigating Seas (الْفُلْكِ, al-fulk)

God has enabled humans to develop maritime transport by understanding water's properties (fluidity, density). Modern shipping has become crucial for global trade, with massive vessels carrying goods worldwide. Some ships are so large that they resemble floating cities with airports.

Rain's Reviving Power (مَاءٍ, mā')
God sends rain from clouds, reviving the barren land. Dormant seeds sprout, transforming dead earth into lush vegetation. This supports the entire food chain, as plants form the base of nutrition for humans and animals (directly or indirectly).

Winds and Clouds (الرِّيَاحِ وَالسَّحَابِ, ar-riyāḥi was-saḥāb)

- Winds: The atmosphere's circulation regulates temperature, transports pollen/seeds, and drives ships. Without winds, ecosystems would collapse.
- Clouds: These massive water vapor collections defy gravity, suspended between heaven and earth. They transport freshwater globally - if air composition were slightly different (e.g., dominated by lighter gases like hydrogen), this system wouldn't function.

Roots of Scientific Method and Inductive Reasoning:
In Qur'an 2:164, one observes a remarkable alignment with key principles underpinning the scientific method and inductive epistemology. The verse enumerates a series of observable natural phenomena, including cosmic structures (al-samāwāt wa'l-arḍ), the alternation of night and day, maritime navigation, precipitation and its regenerative effects on terrestrial ecosystems, biological diversity, atmospheric circulation, and cloud dynamics, inviting rational engagement with the empirical world. These elements are not listed arbitrarily; they form a coherent catalogue of phenomena that exhibit regularity, intelligibility, and purpose, all of which are foundational assumptions of scientific inquiry.

The Qur'anic narrative frames these phenomena as āyāt, signs or evidentiary tokens, not merely of physical processes, but of divine attributes and intentionality embedded within creation. This hermeneutic posture reflects a paradigm in which natural phenomena are simultaneously material realities and semiotic indicators, capable of guiding the discerning intellect (ʿaql) toward metaphysical truths. The emphasis on li-qawmin yaʿqilūn ("for a people who use reason") reinforces the epistemic legitimacy of rational analysis and observation within a theistic worldview.

Consequently, the Qur'an anticipates a model of knowledge acquisition that resonates with later philosophical articulations of inductive reasoning: the systematic inference from particular, contingent events to generalizable patterns, and ultimately to causal explanations. However, unlike secular empiricism, Qur'anic epistemology maintains a vertical axis of reference, linking the intelligibility of the cosmos to the will, wisdom, and oneness of its Creator. The cosmos, then, becomes a divinely authored, semiotic system: the study of its signs is simultaneously a pursuit of natural knowledge and a mode of spiritual recognition.

This integration of empirical observation with metaphysical orientation establishes a unique epistemological model, what might be termed sacralized empiricism, in which the investigation of the natural order is not divorced from its theological telos. Within this framework, the scientific study of natural causality is not a negation of divine agency but a deeper engagement with its consistent enactment. Thus, Qur'an 2:164 serves as a paradigmatic verse articulating the consonance between divine revelation and rational inquiry, and it affirms the

theological validity of studying the natural world as a legitimate pathway to knowledge of the Creator.

Conclusions:
In this verse, we can discern a profound resonance with the foundational elements of the scientific method and inductive reasoning. The Qur'anic call to observe natural phenomena is not merely poetic or devotional. Rather, it reflects a structured invitation to engage in empirical observation, pattern recognition, and rational inference.

These signs in nature function as epistemological bridges: manifestations of divine attributes, such as wisdom, power, knowledge, and mercy, embedded in the physical world. The Qur'an encourages the human intellect to correlate what can be observed through the senses and contemplated through reason with the metaphysical reality of a Supreme Creator. In this view, nature becomes a dynamic field of signs (āyāt), not ends in themselves, but symbolic portals pointing toward a transcendent source.

This approach lays a spiritual foundation for scientific inquiry, where the investigation of cause-and-effect within the universe complements, rather than contradicts, the recognition of divine intentionality behind it. It is an invitation to a theistic empiricism, wherein the rigorous study of natural processes becomes an act of reverent understanding, and knowledge becomes a means of drawing nearer to the One who fashioned all things with purpose.

Finally, the Qur'an calls upon humanity to free itself from superstition, mythological thinking, blind imitation, intellectual

subjugation, and cognitive distortions. It urges the human intellect, untainted by bias or dogma, to actively engage with the observable signs of the Creator's existence (wajud), oneness (tauhid), and creativity manifested throughout the cosmos, and to respond with reflective gratitude.

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Surah Aal-e-Imran (Surah 3)

Verses (3:5,6):

….

آیات 5،6

……

اِنَّ اللهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ 5

الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ 6

3:5: Verily, nothing on earth or in the heavens is hidden from God.

3:6: He it is who shapes you in the wombs as He wills. There is no deity save Him, the Almighty, the Truly Wise.

Explanation:

Verse 5: God's All-Encompassing Knowledge

The declaration "Nothing on earth or in the heavens is hidden from God" asserts the totality and pervasiveness of God's knowledge (ʿilm muḥīṭ). There is not a single event, particle, or thought in the cosmos that lies beyond His awareness. This concept is reiterated throughout the Qur'an in various expressions, emphasizing that divine knowledge precedes, encompasses, and transcends all existence.

This knowledge, from human perception, includes both the seen and the unseen, the visible and the microscopic, from the

vast galaxies above to the minutest processes in the cells of living organisms on earth. No movement, transformation, or secret, whether buried in the heart or hidden in the subatomic realm, is outside God's purview.

Verse 6: The Divine Will and Law of Creation

"He it is who shapes you in the wombs as He wills…"

This verse introduces God's creative will (mashīʾah) and points to the natural order through which human beings are formed in the wombs of their mothers. Far from being arbitrary or chaotic, this shaping process reflects a regulated and purposeful development, in line with divine laws that operate throughout nature.

Modern Embryology and Qur'anic Insight
Contemporary embryology supports and deepens our understanding of this verse. The human being originates from a single fertilized cell (zygote), formed through the union of the sperm (from the father) and the ovum (from the mother). This zygote undergoes a series of highly organized stages (such as division, differentiation, and morphogenesis), leading eventually to a full human being. Each step in this developmental process unfolds in accordance with fixed biological, chemical, and genetic principles.

The Qur'anic verb يُصَوِّرُكُم (yuṣawwirukum) ("He shapes you") is particularly significant. Derived from the root ṣ-w-r, it implies the crafting of form, structure, and identity. It does not refer merely to facial appearance, but to the entire physical composition of a human being, both internal and external. The

term ṣūrah (صُوره) in Arabic signifies a configured whole, wherein components are arranged in precise proportion and relation to one another. It is this configuration that distinguishes one being from another.

Hence, God's act of "shaping" is not a vague metaphor but a profound articulation of what we now understand as molecular and morphogenetic orchestration. It encompasses cellular differentiation, the formation of organs, skeletal symmetry, and the individual traits encoded within DNA, all governed by the laws of nature instituted by God.

The Divine Will is not arbitrary

God's will is not arbitrary; it functions through a coherent system governed by what we might call the divine laws of nature. This includes the laws of:

- Biology (e.g., growth, reproduction)
- Chemistry (e.g., molecular interactions)
- Genetics (e.g., inheritance, DNA expression)
- Physics (e.g., gravity, thermodynamics)

These laws are the mechanisms through which God's will is realized in the material world.

The Divine Names: Al-'Azīz (ٱلْعَزِيزُ) and Al-Ḥakīm (ٱلْحَكِيمُ)

Al-'Azīz derives from the Arabic triliteral root ʿa–z–z (ع–ز–ز), which fundamentally conveys the meanings of strength, honor, inaccessibility, and invincibility. In its divine application, Al-'Azīz means The Almighty, The All-Glorious, or The One who is unconquerable. It expresses God's absolute power, transcendence, and self-sufficiency. He cannot be overcome,

opposed, or diminished. This name also suggests the idea of divine authority and majesty that inspires awe, as well as protection for those under His care. God's ʻizzah is not brute force, but principled and inseparable from His justice, mercy, and wisdom.

Al-Ḥakīm, on the other hand, derives from the root ḥ–k–m (ح–ك–م), which encompasses meanings such as wisdom, judgment, rulership, and precision. As a Divine Name, Al-Ḥakīm is often rendered as The All-Wise or The Perfectly Wise. It reflects God's comprehensive knowledge, perfect judgment, and purposeful will. Everything God creates, commands, or decrees is grounded in a deep, all-encompassing wisdom, even if human beings may not immediately grasp its rationale. Al-Ḥakīm implies both the perfection of God's knowledge and the flawless application of that knowledge in the ordering of the universe and moral governance of creation.

When these two Names (Al-ʻAzīz and Al-Ḥakīm) appear together in the Qur'an, they give a message that God is not only all-powerful (Al-ʻAzīz) but also exercises His power with perfect wisdom and justice (Al-Ḥakīm). Divine might is never arbitrary, and divine wisdom is never ineffectual. Together, they articulate a theology in which the cosmos is neither governed by blind force nor by mere intellect, but by a Sovereign whose power is wise and whose wisdom is powerful. God's might is always coupled with wisdom.

The creation of life, from a microscopic zygote to a fully formed human, is not merely a demonstration of power but a testament to divine wisdom. Each stage, each feature, and each function is not just efficient but meaningful.

Spiritual and Scientific Harmony

- God's knowledge encompasses all that exists.
- Human formation in the womb is a manifestation of divine power and wisdom.
- The creative process reflects meticulous order, not randomness.

Thus, believers are encouraged to reflect upon their own origins not only with humility but also with intellectual engagement, recognizing that science and faith, rather than being adversaries, are partners in exploring the signs of God.

"And in your own creation and in that of all the creatures He has spread upon the earth, there are signs for a people who are certain." (Qur'an 45:4)

Spiritual Insight

These verses affirm God's complete knowledge and creative will as foundational to the human relationship with the Divine. Spiritually, the passage invites humility and reverence by reminding the reader that no aspect of creation, whether in the vast reaches of the heavens or deep within the hidden recesses of the earth, escapes divine awareness. The reference to God forming each person in the womb, uniquely and intentionally, emphasizes the sanctity and purposefulness of every human life. The verse echoes a profound spiritual truth: each person is a willful act of Divine creation, imbued with meaning, dignity, and accountability. God is not a distant watchmaker but an intimately involved Creator, fashioning the human being before it even enters the world of perception.

Metaphorical Insights

The rhetorical style in these verses employs contrast and all-encompassing expression: "neither in the earth nor in the heavens" is a Qur'anic merism—a figure of speech where two extremes are mentioned to imply totality. This underscores God's omniscience over all domains, visible and invisible. The phrase "يُصَوِّرُكُمْ فِي الْأَرْحَامِ" ("He fashions you in the wombs") is deeply metaphorical: the verb yuṣawwirukum (from ṣawwara) implies not merely biological formation but artistic design, implying that God's creative power acts as a sculptor or artist, shaping each human with unique features, capacities, and destinies. The pairing of God's Names Al-ʻAzīz (The Almighty) and Al-Ḥakīm (The All-Wise) serves as a rhetorical climax: the One who creates with such precision is not only powerful but purposeful, never arbitrary.

Scientific Reflections

Although the verse predates modern embryology by centuries, its language anticipates key biological truths. The womb (arḥām) is referenced as the site of divine shaping—a process now understood as involving a complex orchestration of genetic, cellular, and environmental factors. The phrase "as He wills" (kayfa yashāʾ) aligns with what we now know as the unpredictable aspects of genetic variation and individual uniqueness. The Qur'anic emphasis on formation "in stages" elsewhere complements this verse, resonating with the scientific view that embryonic development occurs through precise, sequential phases. This perspective fosters awe at the intricate processes of life and supports a theistic view of biology, not as random, but deeply ordered.

Theological and Existential Message

Together, these verses present a holistic theological vision: God is omniscient (la yakhfā ʻalayhi shayʾ)—nothing is outside His awareness; God is omnipotent—He shapes every human life in the hidden womb; and God is wise and just—His will is neither chaotic nor accidental. The declaration lā ilāha illā Huwa ("There is no god but He") functions as a theological anchor: only such a God—infinitely knowing, powerful, and wise—is worthy of worship, trust, and submission. It challenges polytheistic, deistic, or mechanistic worldviews by asserting a singular, intelligent Creator behind both the cosmos and the human form.

Conclusion

Verses 3:5–6 transcend a mere assertion of divine power. They invite reflection on the unity of knowledge, creation, and purpose. They connect cosmology ("nothing is hidden in the heavens") with biology ("He forms you in the womb"), constructing a bridge between the outer universe and the inner sanctum of life. In this way, the Qur'an frames the entire spectrum of existence—from galaxies to genes—as signs (āyāt) pointing toward a singular, conscious, wise Creator.

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Surah Aal-i-Imran, Surah 3, Verse 27

آیت 27

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تُوْلِجُ الَّيْلَ فِى النَّهَارِ وَ تُوْلِجُ النَّهَارَ فِى الَّيْلِ- وَ تُخْرِ جُ الْحَىَّ مِنَ الْمَيِّتِ وَ تُخْرِ جُ الْمَيِّتَ مِنَ الْحَيِّ- وَ تَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ -

(27)

(O God!) You make the night grow longer by shortening the day, and You make the day grow longer by shortening the night. And You bring forth the living out of that which is dead, and You bring forth the dead out of that which is alive. And You grant sustenance unto whom You will beyond all reckoning. (3:27)

…….

Explanation:

The verb [تُولِجُ] (from the root و ل ج) conveys the meaning of one entity gradually entering into another. This denotes a progressive process, not a sudden or abrupt transition. In the context of day and night, this word precisely captures the way in which the duration of day and night changes incrementally over the course of the year. At certain times, the night lengthens while the day shortens, and at other times, the day lengthens and the night shortens.

This gradual interweaving of light and darkness also manifests daily in the transitions at dawn and dusk. At sunrise, daylight does not flood the horizon instantaneously; rather, it gently spreads across the sky. Likewise, at sunset, darkness does not fall abruptly; instead, light recedes slowly, yielding to the deepening night. This phenomenon reflects a continuous and nuanced interaction between light and darkness, governed by divine law of nature.

On a larger scale, this cyclical variation in the length of day and night throughout the year is due to the 23.5-degree axial tilt of the Earth as it orbits the Sun. This tilt causes the Sun's rays to strike different regions of the Earth at varying angles and durations, thereby producing the changing seasons, spring,

summer, autumn, and winter. This astronomical reality has vast implications for ecological and biological systems, influencing plant growth cycles, animal behaviors, weather patterns, and human activity.

Creation of the Living from the Dead and the Dead from the Living

The verse continues: [وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ] — "(O God!) You bring forth the living from the dead, and the dead from the living." This profound statement encompasses a wide spectrum of natural, biological, and cosmic phenomena.

From the dead, the living:

At the origin of life on Earth, it is widely understood in modern science that living organisms emerged from non-living matter, a process referred to as abiogenesis. Over millions of years, complex biochemical reactions involving chemical compounds and elements led to the formation of self-replicating structures that eventually became living cells. This emergence of life from non-life is an enduring testament to divine creative power.

From the living, the dead:

Conversely, all living organisms eventually undergo death, wherein their living bodies decompose and revert to their non-living forms. Upon death, a human or animal body enters a process of biological decay, breaking down into simpler chemical compounds, such as water, carbon dioxide, nitrogenous substances, and minerals. These substances, in turn, reintegrate into the ecosystem, becoming the raw material for new biomolecules.

At the cellular level, this cycle of transformation is reflected in metabolic processes, which are categorized into two broad types:

Anabolism (constructive metabolism): Involves the synthesis of complex molecules from simpler ones, often transforming non-living matter into living cellular components.

Catabolism (destructive metabolism): Breaks down complex organic molecules into simpler substances, returning them to a non-living state.

This continuous interchange between life and death is a hallmark of the Earth's biosphere and underscores the wisdom and order embedded in creation.

Thus, living organisms continuously synthesize complex organic molecules, such as proteins, nucleic acids, and lipids, from non-living inorganic substances. For example, green plants, through the process of photosynthesis, use sunlight to convert carbon dioxide from the air and water from the soil into glucose and other organic compounds. These compounds then serve as the foundation of the food chain. When animals and humans consume plants (or plant-eating organisms), they metabolize these organic nutrients to build and maintain their own tissues. In this way, non-living chemical elements are transformed, via biological processes, into the building blocks of life, demonstrating a continuous and natural conversion of inorganic matter into organic, biologically active materials.

Life and death across the cosmos:

On a cosmological scale, the principle of bringing forth the living from the dead and the dead from the living also applies to celestial phenomena. Stars, for example, originate from vast cosmic clouds of gas and dust. Through gravitational collapse and nuclear fusion, a star is "born" from this inert matter. Over time, as it exhausts its fuel, it undergoes stellar death, becoming a white dwarf, neutron star, or black hole, depending on its mass.

This same law of emergence and decay applies to civilizations and societies. Nations rise, flourish through cultural, technological, and moral vitality, and eventually decline due to internal decay or external pressures. Thus, the divine pattern of life and death operates at every level, from the smallest cell to the grandest galaxy, from the individual being to entire civilizations. This life and death may also be metaphorical or spiritual.

Divine provision without measure:
The verse concludes: [وَتَرْزُقُ مَن تَشَاءُ بِغَيْرِ حِسَابٍ] — "And You (O God!) grant sustenance unto whom You will beyond all reckoning." This affirms the inexhaustible and unquantifiable generosity of the Divine. Sustenance (rizq) in this context is not limited to material provisions such as food and wealth but encompasses all forms of sustenance, spiritual, intellectual, emotional, and existential.

God provides for His creation in ways that are often beyond human calculation or comprehension, through means both visible and unseen. This part of the verse emphasizes divine autonomy and mercy in distributing resources, transcending human notions of merit or entitlement. It must be noted that

God's will is not blind, nor is it like a magician's display of magic; rather, it demonstrates itself through the God-ordained laws of nature (operative in the physical universe as well as human life).

Metaphorical and figurative insights:
On the literal level, the verse refers to observable cycles in nature: the gradual transition between night and day, the biological processes through which life emerges from seemingly inanimate matter. Such natural rhythms point to continuity, transformation, and a unifying intelligence underlying existence.

The verse, however, can be interpreted metaphorically. "Night" may be taken to symbolize hardship, ignorance, stagnation, or despair, while "day" represents ease, enlightenment, growth, clarity, and vitality, etc. The mutual penetration of the two suggests that no condition is permanent: darkness gives way to light, and progress can recede into difficulty.

The phrases "bringing the living from the dead and the dead from the living" can be read as a metaphor for reviving dead hearts with faith, restoring broken communities through renewal, etc. It may also apply to civilizations, which can rise from obscurity and fall into decline, demonstrating both divine justice and the potential for moral and social regeneration.

The final clause of the verse ("You provide for whom You will without reckoning") underscores the limitless generosity of divine providence. The verse is therefore not simply descriptive; it is prescriptive: it urges action, striving, and renewal with faith in God's capacity to transform realities.

Thus, the verse, more than a statement of divine power, is a call to hope, action, and transformation, reminding us that change is possible, sustenance is abundant, and renewal is always within reach when aligned with divine will. The mention of bringing forth the living from the dead is not just a miracle of nature, it is an invitation to revive our own potential. A barren seed becomes a tree only when nurtured; likewise, a stagnant soul awakens through struggle, repentance, and relentless faith. If God can extract life from death, then no failure is permanent, and no effort in His cause is wasted.

Thus, the message is: persist through trials, for just as day follows night, ease follows hardship; revive your heart through action, for deadness comes from stagnation; and pursue sustenance with trust; God gives without calculation, but you will have to strive for God's bounty.

The implied message:
Grammatically, the verse is structured as a direct address to God ("You cause the night to enter the day…"), which makes the recitation not a third-person description, but a second-person supplication/dua. This means the verse is simultaneously an acknowledgment of God's power, a personal prayer (dua) by the reader, and an implicit directive for the reader for practical efforts. Thus, embedded within this verse is a message of dynamic faith: recognizing God's power, invocation to God, and acting with the conviction that change is possible under His will.

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آیات 190-191

اِنَّ فِیۡ خَلۡقِ السَّمٰوٰتِ وَ الۡاَرۡضِ وَ اخۡتِلَافِ الَّیۡلِ وَ النَّهَارِ لَاٰیٰتٍ لِّاُولِی الۡاَلۡبَابِ ﴿۱۹۰﴾ۚ
الَّذِیۡنَ یَذۡکُرُوۡنَ اللّٰهَ قِیٰمًا وَّ قُعُوۡدًا وَّ عَلٰی جُنُوۡبِهِمۡ وَ یَتَفَکَّرُوۡنَ فِیۡ خَلۡقِ السَّمٰوٰتِ وَ الۡاَرۡضِ ۚ رَبَّنَا مَا خَلَقۡتَ هٰذَا بَاطِلًا ۚ سُبۡحٰنَکَ فَقِنَا عَذَابَ النَّارِ ﴿۱۹۱﴾

Verily, in the creation of the heavens and the earth, and in the succession of night and day, there are indeed messages for all who are endowed with insight, [and] who remember God when they stand, and when they sit, and when they lie down to sleep, and [thus] reflect on the creation of the heavens and the earth: "O our Sustainer! You have not created [aught of] this without meaning and purpose. Limitless are You in Your glory! Keep us safe, then, from suffering through fire. (3:190,191)

Explanation:

These verses direct the reader's attention toward both the macrocosmic phenomena of the universe and the inner intellectual and spiritual faculties of the human being. The Quran appeals not merely to belief but to reason, reflection, and contemplation, particularly in its address to [ʾūlī al-ʾalbāb], those endowed with intellect and reason. The Qur'an vigorously calls upon the human intellect; it awakens reason, challenges perception, and urges the mind to reflect upon the origin, structure, and ongoing phenomena of the cosmos. Within the creation of the universe (its coming into being, its intricate design, and the countless manifestations of natural law), the

Qur'an identifies countless signs (āyāt) of the existence, oneness, and creative power of God, signs meant for those who engage their reason, who contemplate deeply and deliberately.

Yet the Qur'an does not invite reflection for the sake of intellectual curiosity alone; it seeks to guide the human being toward the recognition or cognizance (maʿrifah) of God, to a living, experiential knowledge of the Divine. But herein lies the paradox: God, by His very nature, transcends all human faculties; He lies beyond the grasp of our senses, our rationality, even our intuition. How then is this maʿrifah to be attained?

The answer lies in what the Qur'an repeatedly points toward: reflection on the Divine attributes as manifested in creation; study of God's works. The universe and its phenomena are manifestations of God's attributes, His signs (aayaat). The universe is, thus, a theophany, a canvas of God's attributes made perceptible and intelligible. It is through the signs in the world that the seeker begins the journey from creation to Creator.

Moreover, the Qur'an desires to awaken within the human being a profound sense of gratitude (shukr) toward God. By drawing attention to the innumerable favors God has woven into the fabric of existence, the Qur'an seeks to cultivate in the heart of the believer not just awareness, but a responsive and grateful disposition.

Thus, the Qur'an proposes a sacred integration: the union of reason and reverence, reflection and remembrance. In doing so, it calls the human beings to rise to the fullness of their

humanity; not only to comprehend the world, but through it, to come to know, love, and thank the One who sustains it all.

Cosmic signs and the appeal to reason

“Verily, in the creation of the heavens and the earth…”

The phrase [khalq al-samāwāt wa al-ʾarḍ] refers not only to the physical bringing-into-being of the heavens and the earth but also to their complex structures, order, and design. The Arabic word [khalq] implies both "creation" and "design", suggesting that the natural world is not haphazard but intentionally fashioned.

The term [al-samāwāt], plural of [samāʾ], conveys the meaning of "elevated realms", from the sky above us to the vast cosmic expanses, and celestial bodies (galaxies, stars, planets, etc.). On the other hand, [al-ʾarḍ], "the earth," in context refers to our planet, the Earth, as a distinct creation in the solar and galactic system.

It is to be noted that the Quranic phrase as-samāwāti wal-arḍ (السَّمَاوَاتِ وَالْأَرْضِ), literally meaning “the heavens and the earth”, serves as a metonymic expression for what we call the "universe" in its broadest scientific and existential sense. It encompasses Earth and all the cosmic systems, including galaxies, stars, planets, etc.

The alternation of night and day

“…and in the alternation of night and day…”

([wakhtilāf al-layl wa al-nahār])

This refers to the rhythmic cycle of day following night and night following day. It is a result of Earth's rotation and axial tilt. Scientifically, this diurnal cycle not only regulates biological life (circadian rhythms, plant photosynthesis, animal behavior) but also contributes to the Earth's climate and seasonal systems. The tilt of the Earth's axis (~23.5°) ensures the variation in sunlight received by the Earth throughout the year, giving rise to seasons (winter, spring, summer, autumn) essential for ecological balance and agricultural productivity.

Such processes are not abrupt but gradual and seamless, echoing earlier verses (e.g., 3:27) which describe how God "merges night into day and day into night" ([tūlij al-layla fī al-nahār wa tūlij al-nahāra fī al-layl]).

Dual Practices of the Intelligent: Remembrance and Reflection: The Quran then identifies two essential spiritual-intellectual practices of people endowed with reason [ʾūlī al-ʾalbāb]:

[Dhikr Allāh] – Remembrance of God: Performed continuously: while standing ([qiyām]), sitting ([quʿūd]), or lying down ([ʿalā junūbihim]). This signifies a state of perpetual mindfulness, the heart remaining connected to the Divine irrespective of one's physical posture or worldly circumstances.

[Tafakkur] – Reflection on Creation: The tafakkur (reflection, thinking [yatafakkarūn]) is a form of deep, structured contemplation. It involves intellectually engaging with the created order (universe and its phenomena), examining the skies, the earth, cosmic structures, biological systems, and the

interlocking mechanisms of life and death, cause and effect. This reflection is neither idle curiosity nor empirical analysis alone; it is motivated by a yearning to understand Divine Wisdom manifest in creation.

The Ultimate Realization: Purpose and Accountability
"Our Lord/Sustainer! You have not created this in vain…"
([Rabbanā mā khalaqta hādhā bāṭilan])

The contemplative heart reaches a metaphysical insight: nothing in creation is without purpose. The term [bāṭil] refers to futility, aimlessness, or falsehood. Thus, the intelligent observer recognizes intentionality in the universe, i.e., a teleological design. From this arises the natural human prayer:

"Glory be to You!" ([subḥānaka])
"So protect us from the punishment of the Fire." ([faqinā ʿadhāba al-nār])

This supplication emerges not from fear alone but from awe at Divine Grandeur, a desire to align with the moral order embedded in creation.

Synthesis: Integration of Science and Human Purpose
The Quran here encourages a holistic epistemology—an integrated path to knowledge that involves:

Sensory perception (seeing the cosmos),
Rational inquiry (reflecting on its processes),
Spiritual awareness (recognizing the Divine behind creation),
Emotional devotion (responding with gratitude and awe),

Moral consciousness (seeking deliverance from wrongdoing and its consequences).

To pursue tafakkur (contemplation) without dhikr (remembrance) may yield material knowledge but leaves one spiritually impoverished, as seen in modern secular civilizations. Conversely, to engage in dhikr without tafakkur risks reducing religion to rote ritual, disconnected from intellectual and moral growth.

The Quran thus defines the ideal human as one who unites both: a mind that thinks and a heart that remembers.

Spiritual insights

These verses invite the human soul to awaken to its true purpose: to recognize the Divine through the signs spread across creation. The heavens and the earth (the universe, cosmic systems) are not merely physical entities, they are mirrors reflecting God's attributes.

The alternation of night and day is not just a mechanical cycle; it symbolizes the ebb and flow of life itself, the interplay between light and darkness, ease and hardship, presence and absence. In every shift of shadow and every burst of dawn, a whisper of Divine wisdom calls the heart to attention.

The people of insight/ reason, the ʾūlī al-ʾalbāb, are those whose hearts remain in remembrance and whose minds remain in reflection. They do not separate worship from wonder, or devotion from discovery. Whether standing, sitting, or lying down, their remembrance of God is a living consciousness, a

thread of love and awe that weaves through every moment of their lives.

Their reflection upon creation is not detached analysis, it is a form of spiritual intimacy. They look upon the stars and the earth not merely to understand, but to behold the signs (aayaat) of the Beloved. And when their hearts are overwhelmed by the vastness, complexity, and beauty of what they see, they fall into humble realization: "Our Lord, You did not create this in vain."

True knowledge, then, leads not to arrogance but to surrender—not to detachment, but to a burning desire for nearness to the Creator, and a prayer to be safeguarded from anything that severs that bond—including the Fire of separation and divine displeasure.

Summary

The Qur'an issues a profound and urgent summons to the human intellect; an invitation not merely to observe the universe, but to penetrate its meaning. It activates the faculties of reason, stirs the reflective imagination, and challenges humanity to consider the origin, architecture, and ongoing dynamics of the cosmos. In the Qur'anic view, the created world is replete with signs (āyāt)—manifestations of the existence, oneness, and power of God, addressed specifically to those endowed with discernment (ulū al-albāb), those who think and reflect.

This call to reflection, however, is not an end in itself. It is the beginning of a higher epistemological and spiritual journey. The ultimate objective is maʿrifah—an experiential knowledge of God. Yet, the Qur'an is explicit: God transcends the limits of

human perception, the grasp of reason, and even the reach of intuition. He is not subject to the categories of space, time, or form. How then can such a transcendent Reality be known?

The Qur'an resolves this paradox by guiding the seeker toward Divine self-disclosure through creation. The natural world is not a random assemblage of matter and energy; it is a stage upon which the attributes of God are made manifest in ways intelligible to the human mind and spirit. Through the symmetry of the heavens, the alternation of night and day, the processes of life and death, and the sustaining rhythms of nature, the Divine speaks. In this sense, creation becomes a legible script, a revelation in matter, by which the human being may ascend from the observable to the transcendent, from the contingent to the Absolute—from khalq (creation) to Khāliq (Creator).

Simultaneously, the Qur'an seeks to cultivate a deep ethical and emotional response to this recognition: the response of gratitude (shukr). God is not only the Architect of existence, but also its Sustainer, Nourisher, and Benefactor. The Qur'an persistently draws attention to the innumerable gifts embedded in our lives and environment, not only as a means to deepen our awareness, but to provoke a state of conscious gratefulness, which in Islamic theology is both an ethical obligation and a mode of spiritual elevation.

In this dual emphasis—on contemplative reason and grateful remembrance—the Qur'an articulates a comprehensive vision of the human vocation. It does not separate intellect from devotion, nor science from spirituality. Rather, it insists that the highest form of knowledge is one that integrates both: a

knowledge that sees in the order and beauty of creation not an end in itself, but a pathway to the Divine. To know the world as theophany is to begin to know the One who reveals Himself through it.

This is the Qur'an's unique epistemological posture: a synthesis of cosmology and spiritual psychology. It seeks not only to inform the mind but to awaken the soul, guiding the human being to their highest purpose: to recognize, revere, and give thanks to the One in whose Presence all meaning ultimately resides.

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Islamic Epistemological Insights:

Cosmological Observation and Rational Inquiry
These verses draw attention to two fundamental cosmic phenomena: (a) the origin and structure of the universe ("creation of the heavens and the earth"), and (b) the Earth's temporal dynamics ("alternation of night and day"). The Arabic term khalq (creation) implies both origination and intelligent design, pointing to ordered systems governed by consistent laws. "Heavens and earth" (as-samāwāt wa al-ard) is a metonym for the entire observable universe, including galaxies, stars, planetary systems, and Earth as a life-supporting environment.

The reference to night and day highlights Earth's axial rotation and tilt (~23.5°), which generate the diurnal cycle and seasonal variation. These are not merely physical events but finely balanced processes enabling climate stability, photosynthesis, biological rhythms, and ecological sustainability.

Epistemology: Signs for People of Intellect

The Qur'an identifies these phenomena as āyāt (signs), indicators of an underlying intelligence and purpose. These signs are directed toward ulū al-albāb, those endowed with intellectual depth. The Quranic epistemology affirms empirical observation and rational reflection (tafakkur) as valid pathways to recognizing metaphysical truths.

Dual Disposition: Remembrance and Reflection

The ideal epistemic posture integrates:

- Dhikr (remembrance of God): A continuous awareness of the Divine, maintained across all physical states, standing, sitting, and reclining.
- Tafakkur (reflection on creation): Systematic contemplation of natural phenomena with the intent of discerning the signs of Divine wisdom.

Together, these practices cultivate an intellect that is both analytical and spiritually receptive.

Teleological Insight and Moral Response

Through sustained observation and reflection, the human intellect arrives at a metaphysical conclusion: the universe is not the product of randomness but is imbued with purpose. The supplication—"Our Lord, You did not create this in vain"—rejects nihilism and affirms cosmic intentionality. The response is both theological ("Exalted are You") and ethical ("Protect us

from the Fire"), implying accountability and moral responsibility.

Integration of Knowledge Domains
These verses model an integrated framework of knowledge that unites:

- Empirical science (observation of physical processes),
- Rational inquiry (logical interpretation of phenomena),
- Spiritual consciousness (recognition of the Divine),
- Moral orientation (ethical responsibility and accountability).

The Qur'anic vision avoids the dualism of secular rationalism and anti-intellectual religiosity. It presents a unified conception of human purpose: to explore, understand, and respond to the universe not merely for material advancement, but to fulfill a higher moral and spiritual vocation.

Conclusion:
These verses exemplify the Qur'an's distinctive synthesis of dhikr (spiritual remembrance) and fikr (rational reflection) as twin pillars of human consciousness. Dhikr roots the soul in divine presence, fostering humility, awe, and ethical awareness. Fikr activates the intellect, encouraging critical observation of the universe and discerning the signs of divine order.

The Qur'an does not treat these modes as separate domains, spirituality on one side and reason on the other, but integrates them into a holistic epistemology. The believer is called not only to worship but to wonder; not only to pray, but to perceive; not

only to remember God in devotion, but to recognize Him in the structure of the cosmos and the laws of nature.

This integration is not accidental; it is a central feature of God's grand design for humanity. By aligning the inner state (dhikr) with external inquiry (fikr), the Qur'an presents a comprehensive model for human flourishing: one in which knowledge leads to reverence, and reverence deepens the pursuit of knowledge. This is the Qur'anic vision of the complete human being, both intellectually awake and spiritually anchored.

Thus, dhikr and fikr are like the two wings of humanity. Only when both wings are equally developed and move in harmony can humanity rise in balance and soar toward its higher purpose. If either wing is absent, underdeveloped, or broken, the journey falters, and the flight of human potential collapses.

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آیت: 1

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يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّ خَلَقَ مِنْهَا زَوْجَهَا وَ بَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّ نِسَآءً ۚ وَ اتَّقُوا اللّٰهَ الَّذِيْ تَسَآءَلُوْنَ بِهٖ وَ الْاَرْحَامَ ؕ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ﴿۱﴾

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O Humankind! Be conscious of your Sustainer, who created you out of a single living entity and out of it created its mate, and from the two spread abroad a multitude of men and women. And be conscious of God in whose name you demand (your rights) from one another, and (be conscious of God concerning) the ties of kinship. Verily, God is ever Watchful over you. (4:1)

Another possible translation:
O Humankind! Be conscious of your Sustainer, who created you out of a single living entity and out of its own species created its mate, and from the two spread abroad a multitude of men and women. And be conscious of God in whose name you demand (your rights) from one another, and (be conscious of God concerning) the ties of kinship. Verily, God is ever Watchful over you. (4:1)

…

O MANKIND! Be conscious of your Sustainer, who has created you out of one living entity, and out of it created its mate, and out of the two spread abroad a multitude of men and women. And remain conscious of God, in whose name you demand [your rights] from one another, and of these ties of

kinship. Verily, God is ever watchful over you. (Muhammad Asad)

Explanation:

The creation of humankind, particularly the origins of man and woman, has been a subject of deep theological discussion across religions. The Qur'anic perspective on this topic, as addressed in Surah An-Nisa (Chapter 4, Verse 1), has sparked significant contemplation and interpretation.

This verse underscores the unity of humanity. All humans, men and women alike, originate from a common source. The Qur'an emphasizes that humanity is interconnected through kinship ties and shared ancestry, urging individuals to live in harmony, mutual love, and respect.

The verse grounds human society in a profound spiritual and moral truth: that all human beings originate from a single entity, symbolizing our essential unity and shared dignity. From this unity arises not only biological kinship (blood relations or *arḥām*) but also kinship through lawful relationships (marriage, and broader social contracts). The verse urges mindfulness (*taqwā*) of God concerning these relational bonds, emphasizing that ethical treatment of others is not just a social duty but a divine responsibility.

In a world often fractured by tribalism, individualism, or legal formalism, the Qur'an integrates universal human brotherhood, familial compassion, and legal responsibility into a cohesive framework. It invites us to recognize that our relationships,

whether by nature or by law, are sacred trusts under God's watchful gaze. Social harmony and spiritual consciousness are thus inseparable in God's design for humanity.

Some Key Concepts of the verse:

The message of human kinship:
This verse offers a profound theological and anthropological declaration: all of humankind, irrespective of gender, originates from a shared ontological source, a single nafs (entity or being). Consequently, every human being stands in a kinship relation with every other, not merely metaphorically but existentially. The implication is that humanity is bound by what may be called a "primordial consanguinity," a metaphysical blood-relation. On this basis, the verse extends a moral imperative: to live together in mutual compassion, dignity, and peaceful coexistence.

The Meaning of Nafs Wahidah ("One Entity")
The Qur'anic assertion that all of humanity was created from a nafs wāḥidah, literally "a single self or entity", warrants careful semantic and philosophical attention. The Arabic word nafs carries multiple meanings across Qur'anic usage, including soul, self, mind, personality, entity, and even living being. In this context, nafs can be plausibly interpreted as denoting a single living being or biological origin.

Creation of the Mate (Zawj)
The verse continues by stating that God created from this single being its zawj, a term in Arabic that denotes both a pair and one member of a pair. Within this framework, the male is the zawj of the female, and vice versa. The text does not specify the

gender of the first created entity, nor does it state that one gender has ontological primacy over the other. The Qur'an simply emphasizes that one being was created, and from it, its counterpart.

The phrase "from it" (minha) can have more than one interpretation:

- Belonging to the same kind/species: The mate was created of the same type or species. This interpretation finds support in other Qur'anic verses, such as Surah An-Nahl (16:72): "And Allah has created for you mates from your own kind (species)."

- Physical derivation: The mate was physically created from the first entity.

Based on the former interpretation, the verse highlights that men and women belong to the same species of humankind. So, it is natural that they should have an affectionate inclination toward each other. While, according to the second interpretation, men and women have been created from a single entity. (This interpretation automatically encompasses the first one: since man and woman have originated from the same single entity, they are of the same kind.)

Implications for the Origin of the Human Race

The verse states that from these two, God dispersed "many men and women" across the earth. Whether this dispersal happened through a direct act of divine creation or through an extended evolutionary process is not specified. The Qur'anic language accommodates either reading, and the intentional

silence of the text on mechanisms permits a range of scientifically and theologically grounded interpretations.

The core message is transcendent: that all people are interconnected by their shared origin, and this ontological kinship entails an ethical obligation toward mutual care, reverence for divine boundaries, and social harmony.

Kinship and Accountability: Ethical Implications

Following the message of kinship in a broader humanity context, the verse shifts to socio-ethical exhortation: "Be mindful of God, in whose name you ask [your rights] from one another, and [be mindful] of the womb-ties (al-arḥām)." The reference is toward two social kinship relationships: the kinship by law and kinship by blood.

The invocation of arḥām (womb relationships) reinforces the importance of blood ties and kinship obligations, which function as the microcosmic model for broader human fraternity.

The divine attribute raqība ("Ever-Watchful") concludes the verse, embedding all relational ethics under divine surveillance and moral accountability.

The Qur'an's Focus on Human Unity, Not Biology

The verse in question prioritizes the ontological and moral unity of humanity rather than offering a biological or mechanistic account of human origins. The Qur'an's primary objective is to instill ethical, spiritual, and social principles, not to furnish detailed scientific explanations. By asserting a singular origin for all human beings, the text reinforces the imperative of mutual

recognition and collective dignity among individuals and communities.

Consequently, the Qur'an does not engage with the mechanics of primordial creation, neither the process by which the first human entity was formed nor the derivation of the second. Its discourse transcends empirical inquiry into causality, focusing instead on the metaphysical and socio-ethical dimensions of human existence.

In summary, this verse does not intend to furnish a biological or anthropological textbook account of human origins. The Qur'an consistently positions itself as a guide to moral and spiritual truths. Its aim here is to affirm the essential unity and equal dignity of all human beings and to establish the ethical foundations for justice, compassion, and mutual respect across gender and lineage.

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Traditional Interpretations and Challenges: The Rib Narrative
The traditional interpretation, influenced by some Islamic and Biblical narratives, suggests that the first woman, Eve (Hawwa), was created from Adam's rib. This understanding can be thought to be supported by certain traditions (Ahadith) attributed to the Holy Prophet (peace be upon him). (It is to be noted that traditions are part of Islamic literature, but none of them has absolute authenticity in its attribution as well as textual soundness).

A narration in Sahih Muslim states, as per one translation:

"Treat women kindly, for a woman is created from a rib, and the most crooked part of the rib is its upper part. If you try to straighten it, you will break it; and if you leave it, it will remain crooked. So, treat women kindly."

However, this hadith can be interpreted in another way. First, the essence of the hadith emphasizes treating women with kindness and gentleness. It uses the term "woman" in a general sense, implying that the guidance applies to all women. Even if one were to accept the notion that Hawwa (peace be on her) was created from a rib, this (as per the wording of this tradition) cannot be universally applied to all women. It is a common fact that women are born in the same natural manner as men, through conception in the womb.
Second, the hadith does not explicitly state that a woman was physically created from a man's rib. The wording of the hadith is:
"Fa-inna al-mar'ata khuliqat min dhil'" (For a woman is created from a rib).

Thus, it can be argued that the hadith uses the rib as a metaphor to describe the unique nature of women rather than asserting a literal creation of their bodies from a rib. This interpretation is supported linguistically and contextually. The Arabic for "from" or "out of" (min) can be interpreted in other ways too. For instance, in Surah Ar-Rum, the Qur'an says:
"Allah, Who created you in (a state of) weakness..." (min du'f). (Humans are weak in their creation/structure/nature/disposition, etc.)

The literal translation of "min du'f" would be "from weakness," but the intended meaning is that humans are created in a state

of weakness and not that “weakness” is a substance from which humankind was created physically.

Similarly, in Surah Al-Anbiya, it is stated: (khuliqa al-insanu min ‘ajal); a literal translation is: "Man has been created from haste". But, actually, it signifies that human beings have an inherent disposition toward haste rather than being physically created from it.
By this reasoning, the meaning of the hadith could be that a woman, in her disposition and nature, is likened to a rib. The curvature of a rib is not a defect; rather, it serves its purpose perfectly. Attempting to straighten it would not only damage its natural function but also render it useless. Similarly, a woman's nature should be accepted and treated with kindness, as this aligns with Islamic teachings. Islam emphasizes compassion and respect for women, which is a universal principle. (The crookedness of a sword, e.g., is not a defect, but a quality).

In Sahih Bukhari, a similar hadith is reported, reiterating the metaphorical comparison. Notably, in one variation of the hadith, the plural form is used:

"Women have been created from a rib."
This supports the interpretation derived earlier. Additionally, another hadith explicitly states:
"Al-mar’atu ka-dhil‘" (A woman is like a rib).

This makes it clear that the intent of the hadith is not to claim that women were physically created from a rib but to highlight their unique temperament and nature. The Prophetic guidance aims to encourage men to treat women with softness, goodwill, and exemplary conduct.

It is noteworthy that the three narrations from Sahih Muslim and Sahih Bukhari all trace back to the same narrator, Abu Huraira (may Allah be pleased with him). This indicates that the hadith is essentially one narration that has been reported in different forms. One version clearly conveys the metaphorical/ parabolic meaning, while the other can be understood in a metaphorical/ parabolic sense when analyzed within the linguistic and rhetorical conventions of Arabic, as established earlier through Qur'anic examples. Therefore, the metaphorical interpretation aligns most accurately with the intent of the hadith.

Regarding the term dhil' itself, its primary meaning is "curvature" or "inclination," while its association with the rib is secondary (Tafsir Majidi, commentary on the relevant verse).

The concept of Eve/Hawwa (peace be on her) being created from Prophet Adam's (peace be on him) rib is explicitly mentioned in the Bible (Genesis 2:21–22). So it is possible that the rib narrative entered Islamic tradition through interfaith exchanges and cultural transmission.

However, some modern interpretations of this idea render it as: "Or took part of the man's side" (Holy Bible, New International Version, International Bible Society), implying that God created Eve from a part of Adam's side.

Finally, if the notion that Hawwa was created from Adam's rib is not accurate, then what is the correct understanding of the Qur'anic verse? Specifically, how was the second being created from the first? The Qur'an remains silent on the scientific

specifics of this process. Consequently, any scholarly, research-based, or scientific explanation supported by evidence remains open for consideration by readers of the Qur'an.

The Qur'an's intentional silence on the precise mechanism of how the mate was created from the first entity allows for flexibility in interpretation, accommodating both theological reflection and scientific exploration. For instance:

Evolutionary Perspective: If viewed through the lens of evolutionary biology, the phrase could be understood as humanity originating from a single species, with subsequent differentiation and diversification.

Symbolic Understanding: The emphasis on shared origin could symbolize spiritual and existential unity rather than physical derivation.

Conclusions

Surah al-Nisa 4:1 presents a theological anthropology that combines the unity of human origin with the ethics of kinship, gender complementarity, and divine oversight.

The traditional rib narrative, while present in some Islamic traditions, is not explicitly supported by the Qur'an and may be understood in alternative ways, having equally valid linguistic support. The overarching message is one of human interconnectedness and the imperative to live in harmony.

This open-ended and flexible approach allows the Qur'anic message to resonate with diverse audiences, inviting deeper reflection on humanity's collective origin and shared destiny.

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Possible scientific Interpretations:
This verse alludes to the common origin of all human beings from a single entity and the biological duality that emerges from it, culminating in the diversity of the human race. Theologically, the focus is on moral and spiritual unity. But scientifically, this resonates remarkably well with modern understandings of evolutionary biology, cellular origin, and genetics.

"Nafs Wāḥidah" as the First Living Cell:
At the cellular level, life on Earth is believed to have originated from a single self-replicating cell, the Last Universal Common Ancestor (LUCA). All living organisms, including humans, trace their lineage back to this single common cellular origin.

- This "single entity" or nafs wāḥidah may be interpreted as the first viable cell capable of self-replication and evolution.
- From this cell, through billions of years of diversification, the tree of life emerged, eventually giving rise to primates, hominins, and ultimately Homo sapiens.

This interpretation harmonizes the Qur'anic language of singularity with the monophyletic origin of life recognized in modern science.

Transition from Asexual to Sexual Reproduction:

The phrase "from it, its mate" (wa khalaqa minhā zawjahā) can be seen as referencing the biological transition from asexual to sexual reproduction, a key evolutionary milestone.

- Early life forms reproduced asexually (cloning themselves), but eventually evolved sexual reproduction, which required the differentiation of complementary mating types, which we now call male and female.
- This evolutionary development allowed for genetic diversity, which is crucial for adaptation and survival.

Thus, the "creation of the mate from it" may reflect the emergence of dual-gendered organisms from a unified biological origin.

Zawj as Genetic and Biological Complement:
In Arabic, zawj means both "mate" and "pairing." In biology:

- Diploidy, chromosomal pairing, and complementary gametes (sperm and egg) are foundational to human reproduction.
- Male and female humans are genetically 96–98% identical, with only minor chromosomal differences (XX vs. XY).

From one species and one gene pool, two sexes emerged, forming biological pairs that gave rise to offspring, mirroring the Qur'anic phrase "created from it its mate."

"Spreading Many Men and Women" – Human Dispersion and Evolutionary Expansion:

The verse continues, "and from them He spread many men and women", which parallels the scientific narrative of human migration and population dispersal.

- Genetic and fossil evidence indicates that anatomically modern humans (Homo sapiens) originated in East Africa around 200,000–300,000 years ago.
- From there, small populations migrated out of Africa and spread across the globe, adapting to different environments over millennia.

This migration led to phenotypic diversity while maintaining the essential biological and genetic unity of humankind, just as the Qur'an emphasizes.

At the end, let me reiterate that the references to human creation in Qur'an 4:1 may accommodate a range of scientific interpretations. Nonetheless, it is crucial to understand that the principal thrust of the verse is spiritual, moral, and socio-ethical rather than biological. It aims to awaken a sense of shared origin, universal human dignity, and moral responsibility, especially in relation to kinship, solidarity, and social cohesion within the human family.

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آیات: 1، 2

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اَلۡحَمۡدُ لِلّٰهِ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ وَ جَعَلَ الظُّلُمٰتِ وَ النُّوۡرَ ؕ ثُمَّ الَّذِیۡنَ کَفَرُوۡا بِرَبِّہِمۡ یَعۡدِلُوۡنَ ﴿۱﴾

ہُوَ الَّذِیۡ خَلَقَکُمۡ مِّنۡ طِیۡنٍ ثُمَّ قَضٰۤی اَجَلًا ؕ وَ اَجَلٌ مُّسَمًّی عِنۡدَہٗ ثُمَّ اَنۡتُمۡ تَمۡتَرُوۡنَ ﴿۲﴾

All praise is due to God, (the one) who has created the heavens and the earth, and brought into being deep darkness as well as light: and yet, those who are bent on denying the truth regard other powers as their Sustainer's equals.

He it is who has created you out of clay, and then has decreed a term [for you] - a term known [only] to him. And yet you doubt. (6: 1,2)

Explanation

This passage beautifully encapsulates the Qur'an's profound synthesis of cosmological insight and spiritual reflection.

These verses open Surah al-An'am with an emphatic declaration of divine sovereignty and creative omnipotence. The phrase "الحمد لله" (All praise is due to Allah) is not a mere invocation of gratitude; it is an ontological affirmation that all aspects of existence, material and immaterial, trace their origin and purpose to the Divine.

As emphasized in many places, the Qur'anic expression "السماوات والأرض" (the heavens and the earth) functions as a comprehensive metonym for the cosmos in its entirety, both the seen and the unseen realms. "سماء" implies that which is

above or elevated, and "أرض" that which is below or grounded, thus encompassing the whole universe.

Significantly, the verse uses "خَلَقَ" (He created) for the heavens and the earth, and "جَعَلَ" (He made) for darkness and light. The distinction is not merely stylistic. "خلق" conveys origination ex nihilo, the bringing into existence of what was not, and "جعل" implies the fashioning or arrangement of already-existing materials. This may reflect a subtle Qur'anic hint at cosmological processes: the structural formation of the cosmos from nothingness, and the dynamic emergence of dualities such as light and darkness from primordial entities. Scientifically, we now understand light and darkness as manifestations of electromagnetic radiation and its absence, phenomena that operate under precise physical laws.

Moreover, darkness and light also bear moral and spiritual connotations. "الظلمات" (plural, darknesses) and "النور" (singular, light) reflect a profound moral insight: while the right path is singular, deviation from the right path may manifest in multiple forms. This rhetorical contrast powerfully conveys the unity of divine guidance versus the fragmentation of human error.

The second verse shifts from the cosmic to the anthropological. "He it is who created you from clay (طِين)", a reference rich in scientific and spiritual layers. "Clay" can be interpreted both literally (a substance combining earth and water, the building blocks of biochemical life) and metaphorically (a symbol of man's humble origin). "Clay" can thus be seen as a metonym for what we now term inanimate matter. Modern science posits that life arose through a prolonged process involving initial chemical evolution within non-living matter, followed by

biological evolution, ultimately leading to human beings. This implies a vast temporal progression between primordial "clay" and humanity's emergence.

This clay-born human being is not an eternal entity but one marked by temporality. The phrase “He appointed a term” refers both to individual lifespans and, at a broader level, civilizational or eschatological timelines determined by Divine decree (may be understood as Divine natural laws). Every created being possesses a finite lifespan, known solely to God, the Omniscient. This divinely appointed term is governed by the natural laws (including those of physics, chemistry, and biology) that God has embedded in the universe. These laws form an intricate network of causes and effects, encompassing all factors influencing a given lifespan. Only God holds complete comprehension of this complex interplay.

The verse's culmination, "ثم أنتم تمترون" ("Yet still you doubt", serves as a rhetorical masterpiece. It confronts the reader with the paradox of skepticism in the face of such existential clarity, from the meticulously ordered cosmos to the intrinsic miracle of conscious life. The verse's structure thus shifts from evoking awe to issuing an admonition: a reminder that skepticism, particularly when stemming from heedlessness rather than genuine inquiry, is not merely an intellectual failing but a moral one. Such compelling evidence and observations can only be denied through sheer obstinacy. The doubt the verse refers to may include their skepticism about the existence and oneness of God (the Creator and Sustainer), the Hereafter (Resurrection and final accountability, etc.

These two verses present a foundational theological argument, seamlessly integrating observations of creation with profound metaphysical insights, directly challenging disbelief.

Scientific insights:

Verse 6:1:

Cosmic Origination: "Created the heavens and the earth" alludes to the universe's ultimate genesis from a singular point of creation, a concept that resonates with modern cosmology's Big Bang theory, implying a beginning to the physical cosmos. Irrespective of the explanation (Big Bang theory, or anything else), the fact remains that the universe has an origin; it is not from eternity.

Fundamental Duality: "Brought into being darkness as well as light" highlights a fundamental binary principle underpinning cosmic existence: the presence versus absence of electromagnetic radiation. Light is the manifestation of energy, while darkness represents its absence or lower energy states, crucial for various physical and biological processes.

Metaphysical Insights:

Divine Causality:
God is the First Cause and ultimate originator of all existence, having absolute sovereignty over the entire cosmos.

Monotheistic Affirmation (Tawhid):
The verse implicitly asserts God's unique power in creation. The subsequent admonition—"and yet, those who are bent on

denying the truth regard other powers as their Sustainer's equals"—directly challenges polytheism or any form of associating partners with God. It argues that only the sole Creator of such a comprehensive and fundamental system can be worthy of ultimate authority. This highlights the logical inconsistency of polytheism when faced with a singular, universal creative force.

Verse 6:2:

The second verse shifts focus to human creation and destiny: "He it is who has created you out of clay, and then has decreed a term [for you] - a term known [only] to him. And yet you doubt."

Scientific Insights:

Abiogenesis and Material Composition:
"He created you out of clay" can be interpreted scientifically as humanity's ultimate origin from inanimate matter. "Clay," a mixture of earth and water (mud), metaphorically represents the fundamental inorganic substances out of which living organisms have been formed. This concept aligns with the scientific hypothesis of abiogenesis, whereby life emerged from non-living chemical precursors in aqueous environments, followed by complex chemical and biological evolution, a lengthy process spanning billions of years.

Temporality of the created beings:
"Then has decreed a term [for you]" points to the inherent mortality and finite lifespan of humans and other biological entities. Scientifically, this refers to the biological processes of

aging, senescence, and death, which are governed by complex interactions of genetic, biochemical, and environmental factors. This "term" is part of the natural laws embedded in the universe. The principle of temporality is not restricted to living things only; it also applies to the nonliving world, including galaxies, stars, planets, etc.

Metaphysical Insights:

Humble Origins and Divine Power: The creation from "clay" underscores humanity's humble beginnings and its absolute dependence on the Creator for its very existence. It signifies God's power to bring forth complex, conscious life from simple, inanimate components.

Divine Decree of Mortality and Omniscience: The "decreed term" emphasizes that life is not eternal and that its duration is a divinely determined aspect of creation, known solely to the Omniscient Creator. This imparts a sense of purpose and accountability to human life within a finite timeframe.

Admonition against Disbelief: The concluding phrase "And yet you doubt" serves as a direct rhetorical challenge. The doubt pertains to the very existence and oneness of the Creator who orchestrates these grand cosmic cycles and initiates life from inert matter, then assigns its lifespan. This is an admonition against stubborn skepticism that disregards the clear signs of divine unity and power evident in both external phenomena and internal human experience.

The main themes of these verses:

- God's Sole Creatorship (Tawhid): Establishing God as the singular, ultimate Creator of the entire cosmos and all life, challenging any form of polytheism or denial of His unique power.
- Cosmic Order and Design: Highlighting the intricate and purposeful natural laws governing the universe (e.g., night and day cycle), inviting deep reflection on divine wisdom.
- Human Origin and Mortality: Emphasizing humanity's humble origins from inanimate matter and its divinely appointed, finite lifespan, underscoring human dependence and accountability.
- Confrontation of Disbelief: Directly addressing human skepticism and ingratitude in the face of overwhelming evidence for a singular, all-powerful Creator and His deliberate ordering of existence.

آیت: 38

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وَ مَا مِنۡ دَآبَّةٍ فِی الۡاَرۡضِ وَ لَا طٰٓئِرٍ یَّطِیۡرُ بِجَنَاحَیۡهِ اِلَّاۤ اُمَمٌ اَمۡثَالُکُمۡ ؕ مَا فَرَّطۡنَا فِی الۡکِتٰبِ مِنۡ شَیۡءٍ ثُمَّ اِلٰی رَبِّهِمۡ یُحۡشَرُوۡنَ ﴿۳۸﴾

There is no animal (that moves) on earth and no flying creature that flies on its two wings (in the air), but that they are communities like yourselves: no single thing have We neglected

in the Book (of Our decrees). And once again: Unto their Sustainer shall they [all] be gathered. (6:38)
….

Although there is no beast that walks on earth and no bird that flies on its two wings which is not [God's] creature like yourselves: no single thing have We neglected in Our decree. And once again: Unto their Sustainer shall they [all] be gathered. (Muhammad Asad)

There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord they will be gathered. (Muhammad M. Pickthall)

There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have We omitted from the Book, and they (all) shall be gathered to their Lord in the end. (Abdullah Yusuf Ali)

Explanation:

The verse opens a window onto a profound metaphysical vision: all living beings are communities (umam) like yourselves. Here, the Qur'an is not simply making a biological observation, but a deeply spiritual and existential claim. The word دابّة (dābbah) refers to any sentient being that moves, typically, creatures that walk upon the earth, while طائر (ṭāʾir) denotes those that soar with wings. Thus, the verse encompasses the

entire animal kingdom, affirming their sacred place in the divine order. They are all God's creatures.

The term أُمَمٌ (umam), a key word in the verse, is the plural of ummah (community, nation). It means a group whose members share some common characteristic—for example, they may share the same religion, language, or be alike in some other way. Just as humanity collectively forms one ummah (community), birds and other animals also constitute different communities (umam).

The term signifies that just like humanity, every species forms a coherent social or ecological unit, bound together by shared traits, instincts, systems of behavior, and a divinely ordained way of life. Just as human beings are shaped by language, culture, values, and roles, so too are other living species endowed with innate patterns of existence — their own form of fitrah (natural disposition) and divine purpose.

In this light, every creature is part of a grand symphony of life, playing its assigned note in the ecological orchestra. No species is arbitrary, and no organism is without purpose. Some pollinate, others decompose; some regulate prey populations, others form the food chain itself. Each fulfills a role within a larger, divinely-scripted system — a grand ecosystem as much theological as it is biological.

The second half of the verse states with solemn finality: "We have neglected nothing in the Book." The term Kitāb (Book) here can be understood on multiple interpretive levels. It may metaphorically refer to the "Book" of Divine Decrees — that is, God's cosmic design or blueprint, the Book of Nature. Thus,

it represents the all-encompassing knowledge of God in which nothing is forgotten, overlooked, or omitted. Everything that exists or could exist, every movement and intention, every atom and echo, is accounted for in this perfect awareness. In other words, it shows the built-in system that governs all things in the universe, from gravity and biology to ecosystems and life cycles. Everything in nature, from the migration of birds to the habits of land animals, follows patterns that reflect divine wisdom and intent. It affirms that nothing is outside God's all-encompassing knowledge. Not a single heartbeat, a bird's flight, or an animal's movement goes unnoticed. Every species, every community, every action has been accounted for.

Thus, every creature has its place and purpose in the divine plan. All of nature is watched over, guided, and ultimately gathered before its Creator. This verse calls us to see the natural world not as a chaotic collection of lifeforms, but as a carefully maintained and meaningful system, a living sign of divine wisdom.

It affirms the meticulousness of the divine order, that is, a cosmos governed not by chance or chaos, but by wisdom, purpose, and an all-embracing providence. It is a reminder that creation is not an abandoned or indifferent expanse, but a carefully written manuscript, in which every letter, every punctuation, and every pause carries meaning.

Finally, we are reminded of the ultimate convergence: "Then to their Lord shall they all be gathered." This does not merely foreshadow the resurrection of humankind, but potentially evokes a broader eschatological return of all sentient life to its Creator. Whether literally or metaphorically, the verse

underlines the sacred unity of creation and the moral responsibility of humankind, the self-aware steward, to treat fellow beings and with care, mercy, and justice.

Spiritual Insights:

This verse invites the believer to awaken to the interconnectivity of all life. It is a summons to humility and responsibility. You are not the sole bearer of divine intention. Every creature is a reflection of divine wisdom, and to violate the dignity or purpose of any part of creation is, in a sense, to challenge the wisdom of the Creator.

In an age of environmental degradation, mass extinction, and ecological imbalance, the verse resonates with haunting relevance. The earth is not just inhabited by life — it is woven with communities. Each deserves protection. Each bears a sign (āyah) of the Sustainer.

To understand this verse is to see in every bird's flight and every beast's tread not just instinct or biology, but a sacred performance — a dance of devotion in the great theater of divine will.

Scientific insights:

The verse is a declaration of universal kinship and Divine omniscience. It offers profound insights into the interconnectedness of life, divine knowledge, and ultimate destiny.

Biodiversity and Classification: This directly acknowledges the vast spectrum of life forms, broadly categorizing them by their primary modes of locomotion (terrestrial and aerial). This implicitly anticipates the scientific discipline of taxonomy and biological classification.

Shared Biological Principles: The declaration that animals are "nations/communities like yourselves" (أُمَمٌ أَمْثَالُكُمْ) can be scientifically interpreted as a recognition of shared fundamental biological principles among all living beings. This resonates with concepts of common ancestry and the existence of universal molecular and cellular mechanisms (e.g., DNA, metabolism, cellular structure) that underpin all life forms. It suggests a common blueprint for creation, indicating a shared evolutionary history or a unified design. Furthermore, the mention of "communities" (أُمَمٌ) implicitly recognizes the social structures, ecological roles, and complex behaviors observed in many animal species.

Metaphysical Insights:

Divine Sovereignty and Inclusivity:
This emphasizes God's absolute ownership and active sustenance of all life, extending beyond humanity to encompass the entire kingdom of lifeforms (and by implication, all created beings). It underscores that every creature is a direct act of divine creation and falls under His omnipresent care. Every lifeform is a manifestation of God's purposeful creation.

Inherent Value of Non-Human Life:

By equating animals to "communities/nations like yourselves," the verse elevates their status, asserting their inherent dignity and rights within God's creation. This fosters a profound sense of compassion, responsibility, and ethical stewardship towards the non-human world, discouraging cruelty and wanton destruction.

Unity of Creation:
The verse promotes the understanding that humans are not isolated entities but are part of a larger, interconnected web of life, all originating from and ultimately returning to the same Creator.

Universal Laws and Determinism:
"No single thing have We neglected in the Book (of Our decrees)" can be interpreted as a profound affirmation of the organized nature of the universe, governed by comprehensive and immutable natural laws (including those of physics, chemistry, biology). "The Book" (Al-Kitab) can be understood as God's absolute knowledge of everything. It may also represent the inherent cosmic laws that orchestrate every detail of existence, from the smallest subatomic particle to the grandest astronomical event and the intricacies of biological life. Nothing occurs randomly; everything is accounted for within this divine framework.

Divine Omniscience:
The verse proclaims God's absolute and meticulous knowledge, encompassing every detail of creation across all time and space. It asserts that His wisdom and plan are comprehensive, leaving nothing outside His awareness or decree.

Main Themes:

- Unity of Creation and Divine Sovereignty: Emphasizing that all lifeforms, including humans, are interconnected components of a singular creation, all ultimately created and sustained by one God.
- Shared Biological and Ontological Status: Promoting an understanding of the kinship between humans and other animals, highlighting their shared status as divinely created communities subject to common life principles.
- Divine Omniscience and Comprehensive Decree: Affirming God's absolute knowledge and the comprehensive nature of His universal laws, ensuring that nothing in creation is random or beyond His intricate design.
- Universal Gathering and Accountability: Postulating an ultimate return of all creatures to their Creator, implying a grander scheme of purpose and final disposition for all life.

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آیات:59، 60

وَ عِنۡدَهٗ مَفَاتِحُ الۡغَیۡبِ لَا یَعۡلَمُهَاۤ اِلَّا ہُوَ ؕ وَ یَعۡلَمُ مَا فِی الۡبَرِّ وَ الۡبَحۡرِ ؕ وَ مَا تَسۡقُطُ مِنۡ وَّرَقَۃٍ اِلَّا یَعۡلَمُهَا وَ لَا حَبَّۃٍ فِیۡ ظُلُمٰتِ الۡاَرۡضِ وَ لَا رَطۡبٍ وَّ لَا یَابِسٍ اِلَّا فِیۡ کِتٰبٍ مُّبِیۡنٍ ﴿۵۹﴾

وَ ہُوَ الَّذِیۡ یَتَوَفّٰىکُمۡ بِالَّیۡلِ وَ یَعۡلَمُ مَا جَرَحۡتُمۡ بِالنَّہَارِ ثُمَّ یَبۡعَثُکُمۡ فِیۡہِ لِیُقۡضٰۤی اَجَلٌ مُّسَمًّی ۚ ثُمَّ اِلَیۡہِ مَرۡجِعُکُمۡ ثُمَّ یُنَبِّئُکُمۡ بِمَا کُنۡتُمۡ تَعۡمَلُوۡنَ ﴿۶۰﴾

And, with Him are the keys to the things that are beyond the reach of a created being's perception: none knows them but He. And He knows all that is on land and in the sea; and not a leaf falls but He knows it; and neither is there a grain in the earth's deep darkness, nor anything wet or dry (fresh or dry, living or dead), but is recorded in [His] clear decree.

And He it is who causes you to be [like] dead at night, and knows what you work in daytime; and He brings you back to life each day in order that a term set [by Him] be fulfilled. In the end, unto Him you must return, and then He will make you understand all that you were doing [in life]. (6:59,60)

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6:59: For, with Him are the keys to the things that are beyond the reach of a created being's perception: none knows them but He. And He knows all that is on land and in the sea; and not a leaf falls but He knows it; and neither is there a grain in the earth's deep darkness, nor anything: living or dead, but is recorded in [His] clear decree.
6:60: And He it is who causes you to be [like] dead at night, and knows what you work in daytime; and He brings you back to life each day in order that a term set [by Him] be fulfilled. In the end, unto Him you must return: and then He will make you understand all that you were doing [in life].
(Muhammad Asad)
…..

6:59: And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the

darkness of the earth, naught of wet or dry but (it is noted) in a clear record.
6:60: He it is Who gathereth you at night and knoweth that which ye commit by day. Then He raiseth you again to life therein, that the term appointed (for you) may be accomplished. And afterward unto Him is your return. Then He will proclaim unto you what ye used to do.
(Muhammad M. Pickthall)
……

6:59: With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read).

6:60: It is He who doth take your souls by night, and hath knowledge of all that ye have done by day: by day doth He raise you up again; that a term appointed be fulfilled; In the end unto Him will be your return; then will He show you the truth of all that ye did.
(Abdulla Yusuf Ali)

Explanation:
These verses present a multilayered articulation of divine omniscience and the metaphysical structure underlying natural processes. The Qur'anic assertion that "With Him are the keys to al-ghayb" (unseen, hidden, things that are beyond the reach of a created being's perception, etc.) frames al-ghayb not merely as a theological abstraction but as a concrete epistemological

boundary for created beings. The unseen comprises all realities that are beyond empirical detection or rational deduction, including metaphysical dimensions (such as the Hereafter, Paradise, and Hell) and those domains of knowledge which remain inaccessible due to the limitations of current human tools, methods, or sensory capacities.

In this framework, there are two types of ghayb (unseen):

Essentially Unknowable Realities — phenomena fundamentally beyond the scope of human comprehension, by their very nature (e.g., the nature of the Hereafter).

Contingently Unknown Realities — those temporarily inaccessible due to technological or methodological limitations, such as the interior mechanics of the atom or deep-space phenomena, many of which are gradually entering the realm of observable knowledge (shahādah) through scientific discovery.

The Qur'an here emphasizes that comprehensive knowledge across both categories of the unseen remains the exclusive domain of God. Divine knowledge is absolute and infinite, encompassing all existence. The verse illustrates this through striking ecological and biological imagery: not a single leaf detaches from a branch and falls to the ground without God's complete awareness of its timing, location, and significance. Similarly, no seed descends into the darkness of the soil without being recorded in what the Qur'an terms the "Clear Book" (Kitāb mubīn), which may be interpreted here as a metaphor for God's all-encompassing knowledge. This suggests that everything operates according to God-instituted natural laws.

Nothing occurs chaotically; all phenomena are systematically organized.

From a scientific perspective, this includes processes such as pollination, seed dormancy, germination timing, soil chemistry, and ecological succession, and so on. God's awareness spans these micro-processes, just as it spans the macro-dynamics of land and sea systems. Thus, divine omniscience is not only metaphysical but also physical, with all details.

The contrast between the falling leaf and the buried seed is particularly noteworthy: the leaf's fall symbolizes biological death or senescence, while the buried seed symbolizes potential regeneration and emergence. These images metaphorically show that each phenomenon in the universe operates under divine oversight.

The Quran then shifts to a deeply existential human experience: sleep. The verse states that God "causes you to be like dead at night," employing the word tawaffā — a term which literally means "to take back in full" and is used elsewhere in the Qur'an to refer to the taking of the soul at death. Here, it metaphorically describes sleep as a temporary suspension of consciousness, a daily rehearsal of death in which full sensory and cognitive activity is paused. Modern neuroscience confirms that during deep sleep, many higher cognitive functions are deactivated, though autonomic bodily processes continue. This periodic "death" is then reversed every morning, when God "raises you up again," restoring consciousness so that the human being may continue their journey toward the fulfillment of their appointed lifespan.

This cyclical pattern of sleep and waking, when viewed through a theological lens, mirrors the broader existential rhythm of life and death, all governed by the divine decree. The daily alternation between unconsciousness and consciousness reflects the larger alternation between life and death and serves as a reminder of human dependence upon the Sustainer for both biological function and existential continuity.

Finally, the text reminds us of the eschatological end: "Then to Him is your return, and He will inform you of what you used to do." All human activity—its moral weight, ecological impact, and existential significance—is observed, preserved, and will ultimately be revealed. No action is lost, and no phenomenon is without meaning.

This passage thus intertwines theology, cosmology, biology, and moral accountability. It calls for a worldview in which the natural world is not seen as random or mechanistic, but as a meticulously monitored and purpose-filled system embedded within divine knowledge and sustained by divine will. Every ecological and physiological process is both a sign (āyah) and a record within the divine ledger, inviting reflection, humility, and ethical consciousness.

Scientific Insights:

Verse 6:59:
Limits of Human Perception and Knowledge: "Keys to ghayb" (that is, the things that are beyond the reach of a created being's perception, the unseen, the invisible) acknowledges the existence of phenomena and knowledge beyond humanity's current scientific or sensory grasp. This

resonates with scientific frontiers like the nature of dark matter/energy, the full complexities of the quantum realm, or the ultimate origins of the universe and consciousness, and so on.

"Recorded in [His] clear decree" (Kitabun Mubin) is a metaphorical expression of God's absolute knowledge of everything, may it be physical or metaphysical, related to the space-time continuum, or beyond. It implies God's complete control and meticulous providence over every single aspect of creation.

Physiology of Sleep:
"Causes you to be [like] dead at night" describes sleep as a state of profound physiological change, where consciousness is suspended, and vital functions are significantly altered, mirroring aspects of death. This aligns with modern understanding of sleep as a complex biological process involving reduced metabolic activity and altered neural states.

Circadian Rhythms:
The regular cycle of "causes you to be [like] dead at night" and "brings you back to life each day" highlights the fundamental biological rhythms (circadian rhythms) that govern sleep-wake cycles and other physiological processes essential for life.

Cognitive Processing and Memory:
"Knows what you work in daytime" implicitly acknowledges the constant cognitive activity and the recording of experiences and actions during wakefulness, consistent with the brain's information processing and memory formation.

Finite Lifespan:
"In order that a term set (by Him) be fulfilled" scientifically may be thought to refer to the biological reality of aging and the finite nature of individual lifespans, where biological processes inevitably lead to the cessation of life.

Symbolism of Sleep and Awakening:
Sleep is presented as a minor death (a temporary cessation of conscious activity), and awakening as a daily resurrection. This powerful metaphor serves as a constant reminder and a tangible demonstration of the greater death that awaits all humans and the ultimate resurrection for accountability.

Divine Accountability and Justice:
God's knowledge of "what you work in daytime" directly links human actions to divine awareness, establishing the foundation for ultimate moral accountability and justice. Every deed, thought, and intention is recorded.

Purpose of Life and Return:
The "term set" for each individual indicates that human life is not arbitrary but serves a divine purpose, culminating in a mandatory return to the Creator. This return implies a reckoning where individuals will be fully apprised of their deeds.

Main Themes:

- Absolute Divine Omniscience: God possesses total and exclusive knowledge of all existence, both seen and unseen, active and inert.

- Divine Control and Providence: God's comprehensive knowledge implies His ultimate control over all cosmic and biological processes, including the intricate details of life, death, and time itself.
- Life, Death, and Resurrection as a Continuous Cycle: The daily rhythm of sleep and wakefulness serves as a microcosm of the grand cycle of life, death, and ultimate resurrection, preparing humanity for its eternal return and judgment.
- Human Accountability and Purpose: Human life is a purposeful journey with a divinely appointed duration, culminating in a reckoning where individuals will be held accountable for their actions.

آیات 95،96

....

اِنَّ اللّٰهَ فَالِقُ الۡحَبِّ وَ النَّوٰی ؕ یُخۡرِجُ الۡحَیَّ مِنَ الۡمَیِّتِ وَ مُخۡرِجُ الۡمَیِّتِ مِنَ الۡحَیِّ ؕ ذٰلِکُمُ اللّٰهُ فَاَنّٰی تُؤۡفَکُوۡنَ ﴿۹۵﴾

فَالِقُ الۡاِصۡبَاحِ ۚ وَ جَعَلَ الَّیۡلَ سَکَنًا وَّ الشَّمۡسَ وَ الۡقَمَرَ حُسۡبَانًا ؕ ذٰلِکَ تَقۡدِیۡرُ الۡعَزِیۡزِ الۡعَلِیۡمِ ﴿۹۶﴾

Verily, God is the One who cleaves the grain and the fruit-kernel asunder; brings forth the living out of that which is dead, and He is the One who brings forth the dead out of that which is alive. This, then, is God: and yet, how perverted are your minds! (6:95)

[He is] the One who causes the dawn to break; and He has made the night to be [a source of] stillness, and the sun and the moon to run their appointed courses: [all] this is laid down by the will of the Almighty, the All-Knowing. (6:96)

….

Explanation

“Fāliq al-ḥabb wa al-nawā” (فَالِقُ الْحَبِّ وَالنَّوَى): The Cleaver of the Seed and the Stone

The term "ḥabb" (حب) refers primarily to cereal grains—such as wheat, barley, maize, and rice—but extends semantically to all forms of edible seeds. The term "nawā" (نوى), by contrast, refers specifically to the hard endocarp or pit of certain fruits such as dates, peaches, and mangoes—colloquially rendered as the "stone" or "kernel."

The participle "fāliq" (فَالِق) is derived from the triliteral root fā-lām-qāf (ف-ل-ق), conveying the action of splitting, cleaving, or causing rupture. It designates one who initiates rupture to manifest emergence, from within the confines of a protective casing or shell. Here, the term conveys a biological and metaphysical function: the germination of plant life through the rupture of seed coats or pits under precise environmental conditions (e.g., moisture, temperature, and oxygen availability).

From a botanical perspective, the ḥabb and nawā both contain embryonic structures—radicle, hypocotyl, and plumule—enclosed within protective seed coats. Under favorable conditions, the embryo initiates metabolic activity, and growth forces the radicle downward (root emergence) and the plumule upward (shoot emergence), eventually breaking through the seed coat and the soil crust. This is a manifestation of developmental biology governed by genetic encoding, epigenetic signaling, and environmental interaction—a process here attributed to divine volition and intelligent causation.

Life and Death: Emergence and Reversion

The verse continues with: "He brings forth the living from the dead and the dead from the living." This statement encapsulates multiple ontological and biological processes:

- Biological Reproduction: The emergence of viable life from inert matter (e.g., from gametes or seeds that appear non-living) and the return of living organisms into non-living matter upon death.
- Ecological and Biogeochemical Cycles: The transformation of organic material post-mortem into nutrients and substrates from which new life forms emerge, consistent with the cycling of matter in closed ecological systems.
- Spiritual Resurrection and Metaphysics: The duality also signals metaphysical themes—resurrection from physical death, and spiritual reawakening from existential or moral lifelessness.
-

"Fāliq al-iṣbāḥ" (فَالِقُ الْإِصْبَاحِ): The Breaker of the Dawn

The term "iṣbāḥ" (إِصْبَاح) denotes the transition to morning light. Again, the use of "fāliq" links this phenomenon with a rupture or emergence, in this case, the piercing of darkness by light. This transition results from the Earth's axial rotation, bringing about the cyclic alternation of night and day.

From a geophysical standpoint, dawn is the product of Earth's rotation relative to the sun. The Qur'anic phrasing implies a systemic, law-governed natural order whose precision is calibrated and intentional.

"Night as a Time for Rest" and Circadian Biology

The verse asserts: "He made the night a source of rest." In modern physiological terms, this aligns with circadian rhythms,

24-hour biological cycles regulated by the suprachiasmatic nucleus (SCN) of the hypothalamus. These rhythms synchronize with the light-dark cycle, regulating hormone production (e.g., melatonin), body temperature, and cellular repair processes during sleep. The expression emphasizes divine wisdom embedded in human physiology and the design of Earth's light-dark cycles.

"The Sun and the Moon as Instruments of Calculation" (الشَّمْسَ وَالْقَمَرَ حُسْبَانًا)

The word ḥusbān (حُسْبَانًا) is a verbal noun derived from ḥisāb (ح-س-ب), signifying computation, reckoning, or mathematical measure. It denotes the deterministic trajectories and periodicity of celestial bodies. In classical and contemporary astronomy, solar and lunar cycles underpin timekeeping: days, months, years, and eclipses are all calculable based on celestial mechanics. The Qur'an's articulation of ḥusbān predates and anticipates the mathematical astronomy developed in the Islamic Golden Age, as well as modern ephemerides and orbital mechanics.

The Qur'an here invites not only contemplation but empirical engagement with natural phenomena. The deterministic predictability of solar and lunar motion exemplifies the underlying physical laws that govern cosmological dynamics.

Thus, verses 6:95–96 of the Qur'an articulate a scientifically resonant cosmology and biology embedded within a theistic framework. The divine attributes invoked—al-'Azīz (the Almighty) and al-'Alīm (the All-Knowing)—emphasize that

these complex, law-bound systems are not autonomous but arise from and point toward a transcendent intelligent cause.

These verses not only assert theological principles but also establish a cognitive and epistemological imperative: to study nature (seed germination, dawn, night, celestial motion) as signs (āyāt) that unveil deeper metaphysical truths. This linkage between observable phenomena and divine intentionality forms a foundational aspect of Islamic cosmology and the Qur'an's integration of revelation with reason.

Some key points:

Verse 6:95:

Scientific insights:

Seed Germination:
"Cleaves the grain and the fruit-kernel asunder" directly refers to seed germination, a marvel of plant biology where a dormant, seemingly inert (metabolically "dead") seed breaks its dormancy and gives rise to a vibrant, living organism. This involves complex biochemical activation pathways and the inherent genetic potential within the seed.

Metaphysical Insights:

Divine Sovereignty over Life and Death:
This verse asserts God's exclusive power over the most fundamental transitions in existence, the origination of life from non-life and the return of life to an inanimate state. It

challenges any notion of independent agency in these processes, emphasizing divine control over creation and destruction.

Miracle in the Mundane:
The seemingly common phenomena of a seed sprouting or the life-death cycle are presented as profound miracles, intended to awaken human awareness to the pervasive nature of divine power.

Rejection of Deviation:
The concluding rhetorical question, "This, then, is God: and yet, how perverted are your minds!", confronts those who, despite such evident signs of divine power, deny God's existence, oneness, or attribute partners to Him.

Verse 6:96:

Scientific Insights:

Earth's Rotation and Illumination:
"Causes the dawn to break" refers to Earth's axial rotation, which systematically exposes different regions to sunlight, causing the daily transition from darkness to dawn. This is a fundamental astronomical phenomenon.

Biological and Ecological Role of Night:
"Made the night to be [a source of] stillness" highlights the crucial ecological and physiological role of darkness for rest, rejuvenation, and the regulation of circadian rhythms in living organisms, including humans. It signifies a period of reduced biological and human activity.

Celestial Mechanics and Timekeeping:
"The sun and the moon to run their appointed courses" emphasizes the predictable and precise orbital mechanics of these celestial bodies. Their regular movements serve as a universal natural calendar and clock, essential for timekeeping, navigation, agricultural planning, and regulating biological cycles on Earth. This points to the operation of rigorous and immutable physical laws governing celestial bodies.

Metaphysical Insights:

Divine Order and Design (Taqdir):
The seamless and predictable patterns of dawn, night, and the celestial movements are presented as irrefutable proofs of a deliberate, intelligent, and highly precise divine design and orchestration (Taqdir). This reinforces the concept of a purposeful universe governed by an ultimate "Planner".

Divine Attributes:
The verse concludes by attributing this grand design to "the Almighty (Al-Aziz), the All-Knowing (Al-Alim)," emphasizing God's irresistible power to establish such order and His absolute knowledge that encompasses every detail of its functioning.

Divine Mercy and Provision:
The provision of night for rest and the celestial bodies for timekeeping are presented as direct manifestations of divine mercy and a well-ordered environment conducive to life.

The verses serve as powerful signs inviting humanity to ponder their Creator and recognize the absurdity of denying His existence or associating partners with Him who created such profound cosmic and biological marvels.

آیت: 97

……

وَ ہُوَ الَّذِیۡ جَعَلَ لَکُمُ النُّجُوۡمَ لِتَہۡتَدُوۡا بِہَا فِیۡ ظُلُمٰتِ الۡبَرِّ وَ الۡبَحۡرِ ؕ قَدۡ فَصَّلۡنَا الۡاٰیٰتِ لِقَوۡمٍ یَّعۡلَمُوۡنَ ﴿۹۷﴾

And He it is who has set up for you the stars (as a means of guidance) so that you might be guided by them in the midst of the darkness of land and sea: clearly, indeed, have We spelled out these messages unto people of [innate] knowledge! (6:97)

…

And He it is who has set up for you the stars so that you might be guided by them in the midst of the deep darkness of land and sea: clearly, indeed, have We spelled out these messages unto people of [innate] knowledge. (Muhammad Asad)

….

It is He Who maketh the stars (as beacons) for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea: We detail Our signs for people who know. (Abdullah Yusuf Ali)

….

And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and the sea. We have detailed Our revelations for a people who have knowledge. (Muhammad M. Pickthall)

….
Explanation

Lexical Analysis: "Nujūm" (النُّجُومَ)
The Arabic word "al-nujūm" (النُّجُومَ), derived from the triliteral root nūn-jīm-mīm (ن-ج-م), denotes celestial luminous bodies that appear in the night sky. In classical usage, nujūm encompasses both fixed stars and, by extended usage, planets, constellations, and other visible heavenly bodies. While modern astronomy distinguishes between stars (self-luminous bodies) and planets (non-luminous bodies reflecting starlight), classical Arabic grouped them under nujūm due to their navigational and calendrical utility.
In Qur'anic usage, nujūm function as both physical entities and symbolic signs (āyāt)—indicators of divine order and cosmic wisdom.

Astronomical Function: Navigation in Terrestrial and Maritime Darkness

The verse highlights the navigational role of stars:
"So that you may be guided by them in the darknesses of land and sea" (فِيْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ).

Before modern compasses and GPS, celestial navigation was the primary technique for orientation, especially in desert terrains and open seas. Arab and other ancient navigators relied on stellar constellations such as Orion, the North Star (Polaris), and the Pleiades (al-Thurayya) to determine direction and latitude. The Earth's axial tilt and the apparent movement of stars due to Earth's rotation allowed for the estimation of one's

position and direction, which this verse recognizes as a providential endowment.

Astronomical Order and Laws of Motion

The verse implicitly affirms the ordered motion of celestial bodies, a point corroborated by the Qur'an in related passages (e.g., 6:96, 10:5). The positions of stars are governed by physical laws, such as gravitational dynamics, light propagation, and orbital mechanics. The Qur'an does not describe the cosmos as chaotic or random but as a system marked by calculable regularity and predictable motion, facilitating human comprehension and practical application.

This pre-modern recognition of astronomical regularity laid the intellectual foundation for Islamic astronomy ('ilm al-hay'ah), which flourished in the 8th–13th centuries and influenced global navigation, calendar construction, and observational science.

Thematic Implication: "For a People Who Know" (لِقَوْمٍ يَعْلَمُونَ)

The phrase liqawmin ya'lamūn (لِقَوْمٍ يَعْلَمُونَ), "for a people who possess knowledge," restricts the full comprehension of these signs (āyāt) to those endowed with intellectual engagement and scientific curiosity. The Qur'anic worldview thus encourages the epistemic use of natural phenomena for both utilitarian knowledge (e.g., navigation) and spiritual recognition of divine attributes, such as power (qudrah), knowledge ('ilm), and order (ḥikmah).

Epistemological Framework: Natural Signs (Āyāt) as Evidence of Divine Wisdom

The Qur'an frames stars not merely as physical objects but as multi-layered signs (āyāt)—concrete phenomena embedded with theological implications. These signs point to:

- Tawḥīd (Divine oneness): A single intelligent cause behind cosmic coherence.
- Qudrah (Divine Power): The immense forces governing stellar dynamics.
- 'Ilm (Divine Knowledge): The precise calibration of orbital paths, light spectra, and celestial alignments.
- Naẓm (Order and Balance): The basis for predictability and scientific modeling.

This epistemological approach integrates empirical observation with spiritual realization: the more one knows of the cosmos, the deeper one perceives the traces of divine intentionality.

Scientific Relevance and Modern Resonance
From a contemporary scientific standpoint:

- Star charts and celestial coordinates remain essential for astronomical navigation, especially in spacecraft trajectory design.
- Planetary ephemerides—tables predicting celestial positions—are still based on the deterministic models of motion implied in the Qur'anic term ḥusbān (cf. 6:96).
- Light from stars is used to determine composition, distance, and motion via spectroscopy, a field unimagined in antiquity yet conceptually resonant with the Qur'anic emphasis on light as a carrier of knowledge.

Thus, the verse exemplifies the Qur'anic strategy of natural theology: drawing human attention to the structured beauty of the cosmos as a gateway to recognizing the wisdom and presence of its Creator. For the Qur'an, knowledge of the stars, both ancient and modern, is not an end in itself, but a means toward intellectual awe and existential guidance.

Some key points:

An act of Divine benevolence
The provision of stars for human guidance is presented as an act of divine benevolence and foresight. It highlights God's active role in equipping humanity with the necessary tools and environmental features for survival, exploration, and progress, even in challenging conditions.

The precise and enduring arrangement of the stars, serving such a vital function, is a testament to God's ultimate wisdom and design in the cosmos. It implies an inherent order within the universe, purposefully created for human benefit.

Observational Science:
The ability to derive guidance from stars required meticulous observation, pattern recognition, and the development of astronomical knowledge. This phrase subtly endorses empirical observation and the pursuit of knowledge as a means to understand divine "messages" embedded in the natural world.

Cognitive Capacity:
"People of knowledge" (li-qawmin ya'lamun) refers to individuals possessing the intellectual capacity for observation,

deduction, and understanding. It suggests that these "messages" are not hidden but require a discerning mind to be fully apprehended, aligning with the scientific pursuit of discovering underlying natural laws.
Metaphysical Insights:

Purpose of Revelation:
The "messages" (ayat) are not merely physical phenomena but signs intended to convey deeper truths about God's existence, power, and wisdom. The verse asserts that God has made these signs explicit and intelligible.

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آیت: 98
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وَ ہُوَ الَّذِیۡۤ اَنۡشَاَکُمۡ مِّنۡ نَّفۡسٍ وَّاحِدَۃٍ فَمُسۡتَقَرٌّ وَّ مُسۡتَوۡدَعٌ ؕ قَدۡ فَصَّلۡنَا الۡاٰیٰتِ لِقَوۡمٍ یَّفۡقَہُوۡنَ ﴿۹۸﴾
-
And He it is who has brought you into being out of one living entity, and [has appointed for each of you] a mustaqar (current location/ state/time-limit) and a mustauda' (future location/ state to be entrusted): clearly, indeed, have We spelled out these messages unto people who can grasp the truth! (6:98)
……

And He it is who has brought you [all] into being out of one living entity, and [has appointed for each of you] a time-limit [on earth] and a resting-place [after death]: clearly, indeed, have We spelled out these messages unto people who can grasp the truth. (Muhammad Asad)

…
And He it is Who hath produced you from a single being, and (hath given you) a habitation and a repository. We have detailed Our revelations for a people who have understanding. (Muhammad M. Pickthall)

..
It is He Who hath produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand. (Abdullah Yusuf Ali)

Explanation

Linguistic insights
"Nafs wāḥidah" (نَفْسٍ وَاحِدَةٍ) — A Single Life-Entity
The term "nafs wāḥidah" refers to a unified living origin of humanity. As in Surah al-Nisā' 4:1, it implies that all human beings are ontologically and genealogically linked through a common essence or origin. Theologically, this expresses:

- Unity of human nature
- Common ancestry (e.g., Adam or the primordial human prototype)
- Shared existential purpose and moral responsibility

Scientifically, this aligns with the modern biological understanding of a common human lineage: the concept of mitochondrial Eve and the genetic bottlenecks suggest that modern humans share a common ancestor through whom traits were passed down. In a more general sense, this can be explained based on the theory of abiogenesis that occurred billions of years ago, creating the simplest lifeforms, which ultimately resulted in the emergence of humans.

"Mustaqarr" (مُسْتَقَرٌّ) — Place/Time of Settlement
Literally: "A place/time of stability or settlement."
Interpretations: Several interpretations of it can be found in tafsir books, such as:

- The womb where life settles temporarily (prenatal existence)
- The earth as a place of habitation (temporal life)
- The grave or intermediate realm (barzakh) after death
- Stationary phases in the journey of existence

It may be interpreted as the present situation, position, stage, or phase of life of a being, etc.

"Mustawda"" (مُسْتَوْدَعٌ) — Place of Deposit or Entrustment
Literally: a place where something is entrusted, or a place in safekeeping.
Interpretations: It too has been interpreted variously, such as:

- Pre-natal existence (where soul or seed is entrusted)
- The grave as a temporary deposit before resurrection
- The divine record in which all deeds, potentials, or destinies are deposited

It can be interpreted as a future station, destination, or level of an organism or human being, or a community, society etc.

Existential Anthropology: Movement Through States
This verse may be understood to allude to the transitional nature of human existence:

- From non-existence → to biological conception → to earthly life → to death → to post-mortem existence → to resurrection.
- Each phase represents a mustaqarr (temporary station) or mustawda‘ (entrusted state, future phase) in the unfolding of human destiny.

Cognitive Epistemology: “Yafqahūn” (يَفْقَهُونَ) — Deep Understanding

The word yafqahūn comes from the root f-q-h, which implies insightful comprehension, the kind of knowledge that arises from:

- Connecting the seen with the unseen
- Inferring the unknown from the known
- Drawing deep conclusions from subtle signs

In this context:

- The external signs (creation, life, movement) serve as triggers for internal reflection.
- True fiqh is not mere jurisprudence, but intellectual and existential perception, the faculty to perceive meaning beyond appearances.

Philosophical Reflection: Temporal Being and Divine Design

This verse points toward a Qur’anic metaphysics of time and existence:

- Human life is marked by a divinely appointed temporality (every soul has a time and space).
- The universe itself becomes a matrix of meaning, in which each entity is assigned a function and a duration.

Scientific Resonance: Biological and Cosmic Order

Mustaqar: current developmental stage of an individual or a species, or a civilization, etc.; Mustauda: future developmental stage, etc.

Biological Homogeneity:
The verse underscores the fundamental biological and genetic homogeneity of the human species, despite its vast diversity in physical traits and cultural expressions.

This shared origin provides a foundational principle for human equality and brotherhood, transcending racial, ethnic, or social distinctions. All humanity springs from a single source, nullifying any basis for inherent superiority.

Conclusion: Human Origin, Journey, and Understanding

- Human beings emerge from a unified origin
- Are assigned stages of settlement and entrustment
- And are invited to reflect deeply upon these signs through fiqh, not as legalism, but as epistemological awareness of divine signs

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آیت: 99

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وَ ہُوَ الَّذِیۡۤ اَنۡزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخۡرَجۡنَا بِہٖ نَبَاتَ کُلِّ شَیۡءٍ فَاَخۡرَجۡنَا مِنۡہُ خَضِرًا نُّخۡرِجُ مِنۡہُ حَبًّا مُّتَرَاکِبًا ۚ وَ مِنَ النَّخۡلِ مِنۡ طَلۡعِہَا قِنۡوَانٌ دَانِیَۃٌ وَّ جَنّٰتٍ مِّنۡ اَعۡنَابٍ وَّ الزَّیۡتُوۡنَ وَ الرُّمَّانَ مُشۡتَبِہًا وَّ غَیۡرَ مُتَشَابِہٍ ؕ اُنۡظُرُوۡۤا اِلٰی ثَمَرِہٖۤ اِذَاۤ اَثۡمَرَ وَ یَنۡعِہٖ ؕ اِنَّ فِیۡ ذٰلِکُمۡ لَاٰیٰتٍ لِّقَوۡمٍ یُّؤۡمِنُوۡنَ ﴿۹۹﴾

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And He it is who has caused water to come down from the sky; and (He says:) by this means have We brought forth all living

growth, and out of (some of) this (living growth) have We brought forth green (crop), out of this do We bring forth thick-clustered grain; and out of the spathe of the palm tree, dates in thick clusters; and gardens of vines, and the olive tree, and the pomegranate: [all] so alike, and yet so different! Behold their fruit when it comes to fruition and ripens! Verily, in all this, there are signs indeed for people who will believe! (6:99)

……

And He it is who has caused waters to come down from the sky; and by this means have We brought forth all living growth, and out of this have We brought forth verdure. Out of this do We bring forth close-growing grain; and out of the spathe of the palm tree, dates in thick clusters; and gardens of vines, and the olive tree, and the pomegranate: [all] so alike, and yet so different! Behold their fruit when it comes to fruition and ripens! Verily, in all this there are messages indeed for people who will believe! (Muhammad Asad)

…

He it is Who sendeth down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe. (Muhammad M. Pickthall)

..

It is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest);

out of the date-palm and its sheaths (or spathes) (come) clus ters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe. (Abdullah Yusuf Ali)

Explanation

The verse not only describes the water cycle as the foundational driver of terrestrial biomass but also invites empirical observation of plant morphology, fruit physiology, and biological diversity as signs (āyāt) of transcendent intentionality.

Rainfall as the Catalyst of Life
The verse commences with a reference to a universal climatological process:

"And He it is who sends down water from the sky…"

This aligns with the modern understanding of the hydrological cycle, wherein all surface water, may it be in the form of rivers, streams, springs, or wells, etc., is ultimately sustained by atmospheric precipitation. The Quranic articulation predates empirical hydrology yet accurately reflects its foundational principles.

Vegetative Emergence: The Biology of Germination

The subsequent phrase:

"…and by it We bring forth all kinds of growing things…"

presents a universal botanical claim. The term nabat kulli shayʾ (نَبَاتَ كُلِّ شَيْءٍ) implies that the emergence of all terrestrial vegetation is contingent on water. This claim is consistent with the central role of water in cellular hydration, germination, and photosynthetic processes.
This systemic view reflects the primacy of water in initiating plant morphogenesis, highlighting the continuity between the physical environment and biological complexity.

Stages of Plant Development and Productive Structuring

The verse continues:

"…and from it We bring forth green (grain producing vegetation), from which We bring forth grain arranged in layers…"

Here, the progression from khaḍir (greenery, green foliage, green crops, etc.) to ḥabb mutarākib (closely packed grain clusters) reflects a description of agricultural ontogeny—from sprouting green shoots to grain-bearing spikes. The term mutarākib (layered or interlocked) may be interpreted as a reference to phyllotactic arrangements and dense inflorescence structures typical of cereals like wheat, barley, or corn, which exhibit systematic grain stacking.

This linguistic precision anticipates modern botanical categorizations of spikelets and grain architecture, suggesting deliberate natural design.

Fruit Typology: Taxonomical Similarity and Functional Divergence

The verse then transitions into a catalog of specific fruit-bearing species:

"…and from the date-palm, out of its sheaths, low-hanging clusters; and gardens of grapes, and the olive, and the pomegranate—some similar, and others dissimilar…"

This composite listing invokes diverse plant taxa unified by their shared dependence on hydrological input but differentiated by phenotypic traits—form, taste, biochemical composition, and reproductive mechanisms.

- Date-palm (Phoenix dactylifera): Its qunuwān dāniyah (low-hanging clusters) emerge from ṭalʿ (spathes or sheaths), a description of floral emergence and fruit bunching, which aligns with current knowledge of monocotyledonous fruiting.
- Grapes (Vitis vinifera): High in polyphenols and fermentation potential, grapes are emblematic of metabolic transformation.
- Olives (Olea europaea): Rich in lipids, with traditional and modern applications in nutraceuticals and spiritual symbolism.
- Pomegranates (Punica granatum): Structurally complex with hundreds of seeds enclosed within a leathery rind, symbolizing biological intricacy and genetic abundance.

The phrase mushtabihan wa ghayra mutashabih (similar yet dissimilar) is epistemologically significant. It affirms ontological unity (shared origins and functions) while acknowledging

divergence in form and utility, reflecting principles found in evolutionary biology and morphological variation.

Phenology and the Imperative of Observation

The Qur'an then shifts from descriptive narrative to imperative command:

"Behold their fruit when it blossoms and ripens!"

The directive "unẓurū ilā thamarihi" ("Observe its fruit") constitutes a methodological invitation to empirical observation. It urges not merely passive appreciation but active, sustained phenological study—the careful monitoring of the developmental stages of fruit, from flowering to full maturity. This reflects an early articulation of principles that modern agronomy and ecology identify as plant developmental biology and seasonal analytics.

While such Qur'anic imperatives are fully consonant with the scientific method—emphasizing observation, inference, and contemplation—their ultimate aim transcends the empirical. The Qur'an does not direct human attention to natural phenomena for their own sake. Rather, it leads the observer toward recognition of the Divine, the unseen Creative Intelligence that underlies and governs all processes in nature. In this way, the verse transforms scientific inquiry into a spiritual journey—a means of awakening the heart to the presence, wisdom, and sovereignty of God manifest in the signs (āyāt) of the natural world.

Teleological Statement: Signs for the Mindful Observer:

The verse concludes:

"Indeed, in all this are signs for those who will believe."

Here, the Qur'an links natural phenomena with spiritual cognition. The biological processes are not merely material events, but epistemic gateways—āyāt (signs)—leading to metaphysical insight. The belief referenced here is not blind assent, but a reasoned conclusion drawn from sustained observation and reflection.
This theology encourages a reverent empiricism, where scientific engagement is not secular detachment but an act of faithful attentiveness to the Creator's design.

Qur'anic Ecotheology and Scientific Inquiry

The verse (6:99) presents a holistic framework in which divine action, environmental process, and biological diversity are not isolated phenomena but intricately linked within a coherent vision of cosmic order. The verse's structure provides a proto-scientific narrative encompassing:

- Atmospheric precipitation and the water cycle
- Germination and plant growth dynamics
- Structural fruit typology and taxonomical differentiation
- Imperative observation and reflective study
- Ethical and theological reflections on nature

In doing so, the Qur'an offers a sacralized ecology, where the act of studying nature becomes an act of spiritual and intellectual fulfillment. This model challenges contemporary

dichotomies between science and spirituality and proposes a paradigm wherein environmental literacy is inseparable from theological awareness.

The production of such immense variety, utility, and beauty from a single source (water) is a testament to God's boundless creative power, intricate wisdom, and purposeful design within creation.

The diversity and complexity of the botanical world serve as powerful signs (ayat) of God's attributes, such as His power, knowledge, and benevolent provision.

The detailed description of various fruits and grains highlights that creation is not random but is meticulously designed to provide sustenance, delight, and lessons for humanity.

Call to Reflective Faith
The verse concludes: "Verily, in all this there are messages indeed for people who will believe! (إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)"

While these natural phenomena are observable by all, the verse emphasizes that their profound significance as messages or signs of God's existence, power, and benevolence is truly grasped by those with faith (iman). It is faith that enables deeper reflection and spiritual insight into these material realities.

Main Themes:

- The Centrality of Water for Life: Water is presented as the divinely ordained source that initiates and sustains

all plant life, forming the foundation of terrestrial ecosystems.

- Divine Provision and Biodiversity: God's comprehensive provision of diverse, essential plant life and fruits for human sustenance, highlighting the richness of biological variety.
- Intricate Design and Biological Variation: The observation of plants that are "alike yet different" points to the sophisticated underlying biological mechanisms and genetic diversity that reflect complex divine design.
- The Call to Reflective Faith: The detailed description of natural processes serves as an explicit invitation for believers to deepen their faith and recognize God's active, wise, and benevolent role in creation.

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آیت: 125

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فَمَنۡ يُّرِدِ اللّٰهُ اَنۡ يَّهۡدِيَهٗ يَشۡرَحۡ صَدۡرَهٗ لِلۡاِسۡلَامِ ۚ وَ مَنۡ يُّرِدۡ اَنۡ يُّضِلَّهٗ يَجۡعَلۡ صَدۡرَهٗ ضَيِّقًا حَرَجًا كَاَنَّمَا يَصَّعَّدُ فِى السَّمَآءِ ؕ كَذٰلِكَ يَجۡعَلُ اللّٰهُ الرِّجۡسَ عَلَى الَّذِيۡنَ لَا يُؤۡمِنُوۡنَ ﴿۱۲۵﴾

And whomsoever God wills to guide, his bosom He opens wide with willingness towards self-surrender [unto Him]; and whomsoever He wills to let go astray, his bosom He causes to be tight and constricted, as if he were climbing unto the skies: it is thus that God inflicts horror upon those who will not believe. (6:125)

…….

Explanation:

This verse combines profound theological insight with a metaphor that modern science confirms in a remarkably literal sense. While the primary meaning of this verse concerns spiritual receptivity and divine guidance, its linguistic structure contains embedded references to physiological realities that were unknown at the time of the revelation of the Quran and have only been scientifically discovered in recent times.

The phrase "expands his chest to Islam" (يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ) is a metaphor for inner openness and a cognitive readiness to receive truth. In Qur'anic discourse, the expansion of the chest signifies clarity, peace, and the psychological receptivity to divine guidance. This aligns with modern understandings in psychology and affective neuroscience, where positive affect and cognitive openness are associated with relaxation responses, parasympathetic nervous system activation, and reduced cortical resistance to new perspectives.

Conversely, the person who chooses to go stray is described as experiencing a "constricted chest," كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ — "as though he were ascending into the sky." This expression functions both as a figurative description of existential distress and a literal description of physiological responses encountered at high altitudes.

From a modern scientific perspective, this phrasing astonishingly anticipates the principles of high-altitude physiology. As altitude increases, atmospheric pressure declines, leading to reduced oxygen partial pressure and reduced oxygen availability (hypoxia). The human pulmonary system

struggles to extract adequate oxygen, producing symptoms such as shortness of breath, chest tightness, hypoxia, and eventually, hypoxemic distress. The phrase "his chest becomes tight as if ascending into the sky" is, therefore, not only linguistically evocative but also scientifically precise.

Such hypobaric hypoxia occurs due to the thinning of air with altitude, necessitating supplemental oxygen beyond certain thresholds. Human exposure to high-altitude environments without acclimatization results in a measurable decline in oxygen saturation, and the distress described in the verse mirrors these clinical phenomena with remarkable fidelity.

It is significant that this metaphor, composed over 1,400 years ago, evokes the somatic experience of high-altitude hypoxia. At the time of revelation, the idea of human ascent into the skies would have been perceived as purely metaphorical. Only with the advent of aviation and astronautics did it become empirically evident that ascending into the atmosphere correlates with increasing respiratory distress due to decreasing oxygen levels.

This convergence of revealed metaphor with scientific fact is one of the many linguistic and conceptual signs (āyāt) pointing to the Qur'an's multi-layered meaning, and to its capacity to engage both the heart and intellect across generations and disciplines.

The broader interpretive framework of the verse highlights the idea that divine guidance is not merely a cognitive assent but a transformation of the inner perceptual landscape. Those who are guided experience intellectual and emotional

spaciousness—a neuropsychological correlate of reduced anxiety and enhanced insight—while those who resist truth encounter cognitive dissonance, existential claustrophobia, and spiritual constriction.

Thus, the verse exemplifies the Qur'an's distinctive rhetorical mode that integrates theological doctrine with psychological and, incidentally, scientific resonance. The simile involving ascension into the atmosphere to describe spiritual suffocation is not merely metaphoric—it is ontologically descriptive and physiologically accurate. In this lies not only an argument for the depth of Qur'anic language, but also a reminder of the need to read the sacred text with multi-disciplinary attentiveness.

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آیت: 141

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وَ ہُوَ الَّذِیۡۤ اَنۡشَاَ جَنّٰتٍ مَّعۡرُوۡشٰتٍ وَّ غَیۡرَ مَعۡرُوۡشٰتٍ وَّ النَّخۡلَ وَ الزَّرۡعَ مُخۡتَلِفًا اُکُلُہٗ وَ الزَّیۡتُوۡنَ وَ الرُّمَّانَ مُتَشَابِہًا وَّ غَیۡرَ مُتَشَابِہٍ ؕ کُلُوۡا مِنۡ ثَمَرِہٖۤ اِذَاۤ اَثۡمَرَ وَ اٰتُوۡا حَقَّہٗ یَوۡمَ حَصَادِہٖ ۫ وَ لَا تُسۡرِفُوۡا ؕ اِنَّہٗ لَا یُحِبُّ الۡمُسۡرِفِیۡنَ ﴿۱۴۱﴾

And, it is He who has brought into being gardens (both) trellised and untrellised, and the date-palm, and fields bearing multiform produce, and the olive tree, and the pomegranate: [all] similar (in some aspects) and dissimilar (in others)! Eat of their fruit when it comes to fruition, and give (unto the needy) their due on harvest day. And do not waste (God's bounties): verily, He does not love the wasteful! (6:141)

….

For it is He who has brought into being gardens-[both] the cultivated ones and those growing wild -and the date-palm, and fields bearing multiform produce, and the olive tree, and the pomegranate: [all] resembling one another and yet so different! Eat of their fruit when it comes to fruition, and give [unto the poor] their due on harvest day. And do not waste [God's bounties]: verily, He does not love the wasteful. (Muhammad Asad)

…..

He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals. (Muhammad M. Pickthall)

….

It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for God loveth not the wasters. (Abdulllah Yusuf Ali)

…

Explanation:

This verse (6:141) offers more than a vivid botanical scene; it is a spiritual and ethical lesson woven into the language of nature. While acknowledging the diversity and intricacy of plant life, the verse directs our focus to God as the ultimate cause behind all growth and variety. The mention of similarities and differences among fruits highlights divine wisdom and creative power, not

just natural processes. It calls the human being to correct their orientation—to see beyond the apparent causes and recognize the Sustainer behind them. At the same time, it grounds this awareness in ethical obligations: to enjoy God's blessings with gratitude, to give the needy their rightful share, and to avoid waste. The verse integrates scientific observation, spiritual insight, and moral duty into a single, unified worldview rooted in faith and responsibility.

Key Messages of Qur'an 6:141

- God is the True Cause Behind All Natural Causes
  While natural factors like trellises, soil, weather, and farming methods are present and observable, the verse emphasizes that it is ultimately God who brings all things into existence. These material causes do not function independently; they are instruments within a system created, sustained, and regulated by God.

  Therefore, while engaging with the world, the believer must never lose sight of the One who causes all causes. Our trust, dependence, and gratitude must be directed toward God, not the means. This is the foundation of correct theological orientation.

- Similarity and Dissimilarity Reflect God's Creative Wisdom and Grace
  The verse draws attention to the remarkable fact that fruits like olives and pomegranates have a great variety; they are similar in some aspects but different in others. This range of similarity and dissimilarity can occur

across multiple dimensions—form, function, and benefit.

This variety is a deliberate sign of divine creativity, precision, and grace. It invites reflection on the intentional design behind creation and serves as a reminder of God's power (Qudrah) to produce unity in diversity and abundance through contrast.

- Tawḥīd in Orientation: Re-centering the Heart on God
  The deeper spiritual purpose of the verse is to realign the human being's inner compass. In a world of natural processes, human labor, and apparent autonomy, the verse calls us back to God as the center.

  The orientation that the Qur'an wants to create in the human heart is:
  Not just acknowledging God's existence, but seeing His active will behind every outcome, trusting Him more than the system, and cultivating a relationship of humble reliance (tawakkul), gratitude (shukr), and mindful restraint (taqwā).

  When we understand that every fruit, every harvest, is not earned by us alone but granted by God, our actions transform.

  Thus, the verse wants to reorient our perspective from a purely material view of life to a spiritually integrated one, where we act in the world with God in view at all times. It seeks to reorient the human heart away from relying solely on material causes and toward trusting the

Creator. It trains the believer to see through the world of means to the One who governs all means.

- Permissibility and Appreciation of Divine Blessings
  Enjoy the fruits of the earth when they ripen—this is not just allowed but encouraged. However, this enjoyment must be marked by mindfulness and gratitude, not indulgence.

- Social Justice and Ethical Responsibility
  A share of every harvest is owed to those in need. This is not optional charity but a divinely ordained right of the vulnerable—grounding economics in compassion and accountability.

- Condemnation of Wastefulness
  Extravagance and waste, whether of resources, food, or wealth, are morally and spiritually condemned. God does not love the wasteful, as it reflects ingratitude, arrogance, and lack of awareness of the true source.

- Integration of the Material and the Spiritual
  This verse fuses agricultural observation, ethical behavior, and theological reflection into a unified worldview. Daily acts—like eating, harvesting, and sharing—are spiritual acts when done with the right orientation.

……..

Scientific insights:

Trellised and Non-Trellised Gardens: Morphology and Agricultural Design

The verse distinguishes between:

معروشات (maʿrūshāt) and غير معروشات(ghayr maʿrūshāt), "trellised" and "non-trellised" plants.

This classification reflects an agronomic reality based on growth habit:

- Trellised plants are those that require external support to grow vertically—typically climbers and vines. Grapevines are the classical example: they cannot stand independently and must be trained on trellises or pergolas to bear fruit effectively.
- Non-trellised plants, on the other hand, include those with self-supporting trunks or stems, such as trees (e.g., date palms, olive trees), shrubs, or herbaceous plants that do not need external structural assistance.

This subtle botanical categorization anticipates modern agricultural typologies, distinguishing between climbing and erect growth forms, an understanding that reflects a phenomenological attentiveness to plant physiology and human cultivation practices.

Polymorphism and the Concept of Similarity within Diversity

The mention of olive and pomegranate, described as mutashābihan wa ghayra mutashābih ("similar and dissimilar"), is a metaphorical and scientific acknowledgment of natural polymorphism. From a botanical standpoint, fruits can have a wide variety of similarities and dissimilarities, such as:

- Species-level similarities but differences at the variety-level,

- Morphological (shape, size, or color, etc.) similarities and dissimilarities,

This reflects the Qur'anic theme of unity within diversity—a signature of divine artistry. It also offers a framework for exploring comparative botany, biodiversity, and the spiritual implications of functional variety in the plant kingdom.

Ethics of Agricultural Economy: Redistribution and Moderation

The imperative to "give (the needy) their due on the day of harvest" (وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ) points to the foundational Islamic economic ethic: wealth is a trust, and its surplus must circulate.

Such a principle anchors food production in moral accountability. It reminds cultivators that abundance is not for private hoarding, but for communal benefit, particularly for the needy, the hungry, and the landless.

Do Not Be Wasteful: Ecological Moderation and Anti-Consumerism

The concluding admonition—"Do not waste; truly, God does not love the wasteful"—is a concise eco-ethical axiom. In a world of overconsumption, environmental degradation, and systemic food waste, this divine injunction resonates with alarming urgency.

Modern ecological studies estimate that one-third of all food produced globally is wasted. From a Qur'anic perspective, this is not only impractical, it is immoral. Excessive consumption, hoarding, and destruction of edible produce violate the trust of

divine provision. Thus, the verse affirms a doctrine of "productive sufficiency," rejecting both austerity and excess.

Sustainable Harvest: "Eat of their fruit when it comes to fruition" implies consuming produce at its optimal biological maturity, aligning with principles of efficient resource utilization. "Harvest day" denotes the culmination of the agricultural cycle, which is governed by biological processes.

Resource Management: The prohibition against wastefulness has direct implications for resource management and sustainability, advocating for practices that minimize loss and ensure long-term availability of resources.

Crop Diversity and Adaptation: The mention of "date-palm" and "fields bearing multiform produce" (mukhtalifan ukuluh) points to the vast phenotypic and genetic diversity within staple crops. "Multiform produce" implies variations in yield, quality, taste, and nutritional composition, reflecting plant adaptations to different environments and selective breeding over time.

Genetic Variation and Phenotypic Expression:
The striking phrase "the olive tree, and the pomegranate: [all] similar as well as dissimilar (resembling one another and yet so different)! (مُتَشَابِهًا وَّ غَيْرَ مُتَشَابِهٍ)" is a profound biological observation. This canvas of similarity and dissimilarity is very vast; it may also apply to genetic variation and the complex interplay of genotype and environment in shaping phenotypic expression. E.g., while the species is the same but varieties or cultivars are different.

Spiritual Insights:

Divine Creatorship and Sustenance: This reiterates God as the ultimate Source and Sustainer of all plant life, providing the diverse means of sustenance for humanity and all creatures.
Benevolent Provision: The detailed enumeration of various fruits and crops underscores God's immense generosity and meticulous provision for human well-being and sustenance.
Signs of Divine Wisdom: The intricate design, variation, and functionality within these plant forms serve as compelling signs of God's infinite wisdom and deliberate creation.

Ethical Imperatives: Consumption, Charity, and Conservation
The verse transitions to ethical injunctions for human conduct regarding these provisions: "Eat of their fruit when it comes to fruition, and give [unto the poor] their due on harvest day. And do not waste [God's bounties]: verily, He does not love the wasteful!"

Human Stewardship (Khilafah): By instructing humanity to consume and distribute, the verse highlights the role of humans as stewards (Khalifah) over God's creation. This involves responsible enjoyment of blessings alongside ethical obligations.

Social Justice (charity, Zakat, Sadaqah): "Give [unto the needy] their due on harvest day" directly mandates the fulfillment of the rights of the needy, establishing a foundational principle of social justice and compulsory charity (Zakat/Sadaqah). This connects economic activity directly to spiritual duty and social welfare.

Prohibition of Waste (Israf): "And do not waste (God's bounties): verily, He does not love the wasteful!" is a powerful condemnation of extravagance, excess, and irresponsible consumption. Israf is deemed a spiritual offense, implying a lack of gratitude, disregard for divine blessings, and potential harm to both resources and society. This instills a strong environmental and resource ethic rooted in divine disapproval.

Divine Love and Disfavor: The direct statement "He does not love the wasteful" provides a potent spiritual consequence for human actions, emphasizing that moral conduct in resource utilization directly impacts one's relationship with the Creator.

Concluding Reflection:
This verse is emblematic of the Qur'anic worldview that fuses the observational with the spiritual, the material with the moral. It offers a sacred ecology that commands reverence for biodiversity, justice in distribution, and restraint in consumption. It is a call to witness the signs (āyāt) of God in vineyards, fields, and orchards, and to respond not merely with awe, but with action.
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آیت: 142

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وَ مِنَ الۡاَنۡعَامِ حَمُوۡلَۃً وَّ فَرۡشًا ؕ کُلُوۡا مِمَّا رَزَقَکُمُ اللّٰہُ وَ لَا تَتَّبِعُوۡا خُطُوٰتِ الشَّیۡطٰنِ ؕ اِنَّہٗ لَکُمۡ عَدُوٌّ مُّبِیۡنٌ ﴿۱۴۲﴾

…

And of the cattle reared for work and for the sake of their flesh, eat whatever God has provided for you as sustenance, and follow not Satan's footsteps: behold, he is your open foe! (6:142)

Explanation:

This verse continues the Qur'anic theme of creation's purposeful diversity, directing human awareness to the various kinds of livestock, their utility, and the moral obligations attached to their consumption. It fuses taxonomy with theology, encouraging not only recognition of God's creative wisdom but also ethical conduct in response to divine gifts.

Just as God has created the diversity of plants, gardens, crops, and fruits, as sources of nourishment and delight, so too has He fashioned livestock as part of His provision for humanity.
The verse then turns from description to instruction. It invites the human being to partake, with gratitude and awareness, in what God has provided as sustenance. These resources, plant-based and animal, are not to be rejected nor misused, but embraced as part of God's generous provision. However, this freedom to consume comes with a moral boundary: "Do not follow the footsteps of Satan." This warning is a shift from the physical to the spiritual, reminding the reader that sustenance is not merely a material matter but one tied to moral responsibility and inner orientation.

Satan's "footsteps" symbolize paths of deception—attitudes of ingratitude, extravagance, arrogance, and exploitation. To follow them is to detach consumption from conscience, to use

God's gifts without acknowledgment or restraint. Hence, the verse concludes with an emphatic reminder: Satan is not a neutral force but a clear and declared enemy, whose influence threatens to lead the human being away from gratitude, moderation, and righteousness.

In this way, the verse ties together divine creation, human utility, ethical consumption, and spiritual vigilance. It calls the reader to recognize that every part of the natural world, whether towering camels or humble goats, is part of a divinely ordered system of provision. And in receiving from that system, the human being must remain morally awake, spiritually centered, and conscious of the greater design.

The imperative kulu (lit. eat) in this verse should not be understood in the narrow sense of physical consumption alone. Within the broader Qur'anic context—and especially when paired with the term rizq (provision or sustenance), it (kulu) often serves as a shorthand for benefitting from, utilizing, partaking in, or drawing lawful benefit from what God has made available.
Rizq is a comprehensive term in Qur'anic vocabulary. It encompasses all forms of sustenance, not just food and drink but also clothing, shelter, livestock, crops, health, knowledge, and even relationships or opportunities. In this verse (6:142), rizq refers to the broad range of livelihood resources made accessible to humans through the natural world, specifically livestock of varying forms and functions.

Kulu mimma razaqakumu Allah ("eat of what God has provided for you") thus carries the implication: "make use of,

benefit from, and partake in" what God has offered, with gratitude, within lawful limits, and with ethical consciousness.

Main Themes:

- Divine Provision of Livestock: God is the ultimate provider of diverse animal resources, fulfilling human needs for labor, sustenance, and other benefits.
- Permissibility and Responsible Consumption: Humanity is divinely permitted to utilize and consume these provisions, implying an ethical framework for their treatment and consumption.
- Warning Against Misguidance and Waste: A direct injunction to avoid practices (often superstitious or excessive) influenced by Satan, emphasizing the importance of adhering to divine law and rational conduct in all aspects of life, particularly regarding resources.
- Satan as an Adversary: Satan is explicitly identified as an antagonist seeking to lead humans astray, reinforcing the spiritual dimension of ethical choices.

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آیت: 54

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اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ فِیۡ سِتَّۃِ اَیَّامٍ ثُمَّ اسۡتَوٰی عَلَی الۡعَرۡشِ ۟ یُغۡشِی الَّیۡلَ النَّہَارَ یَطۡلُبُہٗ حَثِیۡثًا ۙ وَّ الشَّمۡسَ وَ الۡقَمَرَ وَ النُّجُوۡمَ مُسَخَّرٰتٍۭ بِاَمۡرِہٖ ؕ اَلَا لَہُ الۡخَلۡقُ وَ الۡاَمۡرُ ؕ تَبٰرَکَ اللّٰہُ رَبُّ الۡعٰلَمِیۡنَ ﴿۵۴﴾

Verily, your Sustainer is God, who has created the heavens and the earth in six periods of time/stages, and is established on the throne (of authority). He covers the day with the night, each seeking the other in rapid succession; and He created the sun and the moon and the stars, (all) subservient to His command; oh, verily, His is all creation and all command. Hallowed is God, the Sustainer of all the worlds! (7:54)

….

VERILY, your Sustainer is God, who has created the heavens and the earth in six aeons, and is established on the throne of His almightiness. He covers the day with the night in swift pursuit, with the sun and the moon and the stars subservient to His command: oh, verily, His is all creation and all command. Hallowed is God, the Sustainer of all the worlds. (Muhammad Asad)

…..

Your Guardian-Lord is God, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draweth the night as a veil over the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be God, the Cherisher and Sustainer of the worlds. (Abdullah Yusuf Ali)

……

Lo! your Lord is Allah Who created the heavens and the earth in six Days, then mounted He the Throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds. (Muhammad M. Pickthall)

….

Explanation:

This verse (Surah al-A'rāf, 7:54) has the central theme that it is God who has created the cosmos, and it is He who governs it. Both creation and command belong to God alone.

The Meaning of the Heavens and Earth:
As the context exhibits, the Qur'anic phrase "the heavens and the earth" (السماوات والأرض) denotes what we call the universe in modern terms, comprising galaxies, stars, planets, and other celestial bodies, including phenomena both terrestrial and extra-terrestrial.

The Meaning of Creation in Six Periods (خَلَقَ فِي سِتَّةِ أَيَّامٍ):
The word "ayyām" (أَيَّام), though typically translated as "days", does not necessarily refer to 24-hour Earth days. Muhammad Asad aptly observes in his commentary on Surah al-A'raf (7:54):

"The word yawm, commonly translated as 'day', is used in Arabic to denote any period, whether extremely long ('aeon') or

extremely short ('moment'); its application to an earthly 'day' of twenty-four hours is only one of its many connotations."

This description aligns with modern cosmological models, which suggest that the universe evolved in phases over billions of years: from the beginning (the Big Bang according to the modern concept) to the formation of galaxies, stars, and planetary systems.

The Meaning of the Establishment on the Throne of Authority (ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ):
The phrase "استوىٰ على العرش" is a Qur'anic metaphor indicating divine sovereignty, authority, and governance, not physical enthronement.

Importantly, "ثم" here does not denote temporal succession but is an expression of emphasis: It is God who is the creator of the universe, and it is He in whose hands is its control. This theological understanding is reflected in the renderings by classical and modern translators:

- Muhammad Asad:

"...Who has created the heavens and the earth in six aeons, and is firmly established on the throne of His almightiness."

- Abdullah Yusuf Ali:

"...Who created the heavens and the earth in six days, and is firmly established on the throne (of authority)..."

The Envelopment of Night and Day (يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا):

This is an example of God's continuous governance in the universe. While revolving around the sun, the Earth rotates on its axis, resulting in the perpetual alternation of day and night.
The phrase "يطلبه حثيثًا" (it relentlessly chases it, or each relentlessly chases the other) suggests continuous motion—a vivid description matching modern satellite imagery of Earth's rotation, where shadows and light bands sweep across the globe in rhythmic succession.

Celestial Bodies in Submission (وَٱلشَّمۡسَ وَٱلۡقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتِۭ بِأَمۡرِهِۦٓ):
The sun, moon, and stars are depicted as subjected (musakhkharāt) to God's amr, His operative command.

The Unity of Creation and Command (أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ):
This declaration is a theological cornerstone: God is both the Creator and the sovereign.
It refutes polytheism and the idea that creation could be from one entity and governance from another. In Islam, خلق (khalq, creation) and أمر (amr, command, authority) are unified in a single, sovereign deity.

Blessings of God (تَبَارَكَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ):
The verse concludes with a proclamation of divine barakah (blessedness), signifying inexhaustible goodness and excellence.

"رَبُّ ٱلۡعَٰلَمِينَ" (Sustainer of all realms/worlds) universalizes this power and authority across all possible domains—material, spiritual, temporal, and eternal.

The Meaning of Ayyaam:

The term "ayyam" (أيام), the plural of "yawm" (يوم), is commonly translated as "days." In classical Arabic, yawm may denote a period of time, which may be small or long. In the context of Qur'anic cosmology, the word yawm can be understood in the sense of a phase, stage, or epoch of indeterminate length.

This consideration is especially relevant given that, in the early stages of creation, the sun and earth did not yet exist to define day and night. Thus, the Qur'anic "six days" should be understood as six periods of time, or successive stages/ phases, not literal 24-hour periods.

The Quran and the Six Days of Creation:
This concept of gradual, stage-wise creation over six phases is mentioned explicitly at seven places in the Qur'an. The details are as follows:

Verse Number	Chapter Number	Chapter Name
7:54	7	Surah Al-A'raf
10:3	10	Surah Yunus
11:7	11	Surah Hud
25:59	25	Surah Al-Furqan
32:4	32	Surah As-Sajdah
50:38	50	Surah Qaf
57:4	57	Surah Al-Hadid

The Semantics of the Word Yawm in the Qur'an: A Linguistic and Theological Inquiry:

As noted above, the Arabic word yawm (plural: ayyam) carries a range of meanings within the Qur'anic and classical Arabic

contexts, depending on the syntactic and thematic environment in which it appears. A detailed examination reveals three primary connotations:

1. Daylight Period (Sunrise to Sunset):
In its most common temporal usage, yawm refers specifically to the daylight span between sunrise and sunset, typically contrasted with layl (night). An illustrative example is found in Surah Al-Haqqah (69:7):

"The stormwind was let loose upon them for seven nights and eight days, uninterrupted…"

Here, the word ayyam (days) is clearly juxtaposed with layalin (nights), indicating an alternation of diurnal and nocturnal periods. From a contemporary geophysical standpoint, such day-night cycles result from the Earth's axial rotation, with the Earth's surface alternately exposed to and shielded from sunlight as it spins on its axis.

2. A Full Day-Night Cycle (24 Hours):
In common usage, yawm may also denote a 24-hour cycle, comprising both daylight and nighttime phases. In modern chronology, the 24-hour day customarily begins at midnight.

3. An Indeterminate Span of Time:
More fundamentally, and in alignment with classical lexicographical authorities, yawm signifies a general period of time, which may be brief or protracted. Renowned lexicographer Imam Raghib al-Isfahani, in his Mufradat al-Qur'an, affirms that:

"The word yawm is used in an unrestricted manner to denote time or duration, regardless of its length."

This interpretive flexibility is supported by numerous Qur'anic instances in which yawm clearly refers not to a terrestrial day but to extended epochs or cosmological durations. Consider, for instance:

- Surah Al-Fatiha: Yawm ad-Din ("Day of Judgment"), a reference to a protracted eschatological period, not a 24-hour interval.

- Surah Al-Ma'arij (70:4):

"The angels and the Spirit ascend to Him in a Day whose measure is fifty thousand years." Her a day is being applied to a period of fifty thousand years. Metaphorically taken, this may mean a very long period of time, not just fifty thousand years in a numerical sense.

- Surah Al-Hajj (22:47):

"…Verily, a Day with your Lord is as a thousand years of your reckoning."
Here, too, the thousand years may have possibly been used metaphorically for a long duration.

- Surah As-Sajdah (32:5):

"He directs the command from the heavens to the earth, then it ascends to Him in a Day whose measure is a thousand years of what you count."
This again may be in a metaphorical sense, implying long durations.

- Surah Ar-Rahman (55:29):

"Every moment (literally: Every Day, every period of time) He (God) manifests Himself in a new splendor."
Here (55:29), the term yawm appears to denote a fleeting instant, a temporal nuance approaching the infinitesimal, demonstrating the remarkable semantic range of the term.

In the context of the creation of the universe, yawm can be understood in the sense of successive stages or phases. This is, thus, an indication of a gradual process of creation.

The Logic of Gradual Creation:
Regardless of the specific nature of the six creative periods referenced in the Qur'an, one unequivocal implication is that the universe was not brought into existence instantaneously, but rather through a process of gradual, stage-wise creation. This concept aligns closely with what, in contemporary discourse, is referred to as evolution, not merely in the biological sense, but in the broader ontological and cosmological sense of progressive development or coming into being of something in a gradual manner.

This Qur'anic framework suggests that the mode of creation employed by the Divine Will was not one of instantaneous fabrication, but rather tadreej—a gradual process unfolding in successive stages or phases. This naturally raises a theological question: if God is Qādir al-Muṭlaq (the Absolute Omnipotent), beyond the constraints of time and not subject to its limitations, why did He choose to create the universe over an extended duration rather than through a single, timeless act?

The only definitive answer is that such a mode of creation was chosen in accordance with His infinite wisdom (ḥikmah

bālighah). The exact reasons for this choice remain with God alone. However, based on the broader Qur'anic context, it is reasonable to infer that this gradual unfolding serves profound metaphysical and epistemological purposes. Each phase of cosmic development becomes a distinct manifestation of Divine power and creativity, revealing reality stage by stage in a manner intelligible to human reflection.

According to the Quran, God is not only al-Khāliq (the Creator), but also al-Rabb—the Lord who nurtures, sustains, and brings creation to maturity through deliberate progression.

Thus, the progressive emergence of the universe—its transition from simplicity to complexity, from potentiality to actualization—discloses, at every moment, a new facet of the Creator's artistry. The Qur'an affirms this continual unfolding in Surah al-Rahman (55:29):

"Kulla yawmin huwa fī shā'n"
"Every moment, He (God) manifests Himself in a new splendor."

The concept of gradual creation thus implies that the cosmos is not a static, mechanistic construct, but rather a dynamic, evolving reality or process. It is not a ready-made or pre-fabricated entity, but rather a "becoming" reality, one whose creative process is ongoing. This characterizes the cosmos more as an organic system than a mechanical assemblage.

The Meaning of "Istiwā 'ala al-'Arsh":

The Arabic term ‘Arsh linguistically denotes elevation or that which is raised (Ibn Fāris). According to al-Rāghib al-Iṣfahānī, it originally signifies any structure with a roof and, by extension, can refer to the roof itself (al-Mufradāt). Over time, the term came to be associated with the throne of monarchs—an emblem of sovereign authority from which decrees were issued. For instance, in Surah al-Naml (27:32), it refers to the queen’s throne. Accordingly, the ‘Arsh evolved into a metonym for dominion, governance, and sovereign control.

Thus, when the term ‘Arsh is used in reference to God in the Qur’an, it does not imply a physical throne in a spatial or corporeal sense. Rather, it symbolizes God’s absolute authority, dominion, power, and control over all existence. The oft-repeated Qur’anic phrase:

"Istiwā ‘ala al-‘Arsh" : “[He] is established on the Throne (of Authority)”
—means, within this theological framework, that the universe is in God's complete control, the entire universe is under His dominion, orchestrated and sustained by His omnipotent will.
Another reason why thumma in verse 7:54 (and similar other contexts) cannot be in the sense of temporal succession (“then”) is that, from the very inception of creation, ab initio, the universe must have been under the continuous and absolute sovereignty of its Creator. It is theologically untenable to suggest that God first created the cosmos and only subsequently assumed authority over it. The universe is perpetually dependent on the sustaining will and oversight of its Creator; it cannot subsist independently, even for an instant.

Importantly, God is transcendent beyond all categories of space, time, matter, and corporeality. He is exalted beyond imagination, inaccessible to speculative reason and sensory perception. He is Unique and Incomparable, utterly beyond metaphor, analogy, or anthropomorphic description.

Therefore, any ascription to God of terms implying physical posture, such as "sitting," "rising," "ascending," or "descending", cannot be taken in their literal, corporeal sense. Such expressions must be understood figuratively and allegorically, in a manner befitting His transcendent majesty and utterly non-material nature.

The affirmation of "istiwā 'ala al-'Arsh", then, is a metaphorical declaration of divine sovereignty and omnipotent governance.
…..

آیات: 57، 58

…….

وَ هُوَ الَّذِیۡ یُرۡسِلُ الرِّیٰحَ بُشۡرًۢا بَیۡنَ یَدَیۡ رَحۡمَتِہٖ ؕ حَتّٰۤی اِذَاۤ اَقَلَّتۡ سَحَابًا ثِقَالًا سُقۡنٰہُ لِبَلَدٍ مَّیِّتٍ فَاَنۡزَلۡنَا بِہِ الۡمَآءَ فَاَخۡرَجۡنَا بِہٖ مِنۡ کُلِّ الثَّمَرٰتِ ؕ کَذٰلِکَ نُخۡرِجُ الۡمَوۡتٰی لَعَلَّکُمۡ تَذَکَّرُوۡنَ ﴿۵۷﴾

وَ الۡبَلَدُ الطَّیِّبُ یَخۡرُجُ نَبَاتُہٗ بِاِذۡنِ رَبِّہٖ ۚ وَ الَّذِیۡ خَبُثَ لَا یَخۡرُجُ اِلَّا نَکِدًا ؕ کَذٰلِکَ نُصَرِّفُ الۡاٰیٰتِ لِقَوۡمٍ یَّشۡکُرُوۡنَ ﴿۵۸﴾

And He it is who sends forth the winds as a glad tiding of His coming grace - so that, when they have brought heavy clouds, We may drive them towards dead land and cause thereby water to descend; and by this means do We cause all manner of fruit

to come forth. Even thus shall We cause the dead to come forth: [and this] you ought to keep in mind. (7:57)
As for the good land, its vegetation comes forth [in abundance] by its Sustainer's leave, whereas from the bad it comes forth but poorly. Thus do We give many facets to Our messages for [the benefit of] people who are grateful! (7:58)
…..

Explanation:

Scientific Insights:
These verses describe a process deeply aligned with the hydrological cycle and ecological regeneration. Winds act as carriers of moisture and temperature changes, facilitating the formation of dense rain-bearing clouds. Once saturated, these clouds release precipitation, rejuvenating dead or barren land, enabling the emergence of diverse plant life. The mention of "all kinds of fruits" points to the biodiversity that results from the interaction between soil, water, climate, and time.

Verse 58 draws an implicit comparison between fertile and barren soil, highlighting how the quality of land influences productivity. This parallels modern soil science, where nutrient-rich, well-structured soil fosters abundant growth, while degraded or toxic land yields sparse or stunted vegetation. The contrast reflects ecological principles of input-response systems in plant biology.

Spiritual Insights:
On a deeper level, these verses use natural phenomena as metaphors for spiritual truth. The winds bringing rain symbolize divine mercy and guidance sent to revive spiritually

"dead" hearts—just as rain revives lifeless land. The emergence of fruits parallels the inner growth that results when the soul receives divine revelation with receptivity and humility.

Verse 58 draws a moral analogy: just as good soil responds well to rain, a pure heart responds to truth, producing virtue and gratitude. In contrast, a corrupted or closed heart—like barren soil—fails to benefit even when given the same divine input. The passage thus invites reflection on one's inner condition, receptiveness to divine guidance, and the moral responsibility to cultivate a fertile spiritual state.

Together, these verses bridge environmental reality and moral insight, teaching that the same divine laws govern both the natural world and the human soul, and both respond according to their readiness and character.

…….

…..

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ فِیۡ سِتَّۃِ اَیَّامٍ ثُمَّ اسۡتَوٰی عَلَی الۡعَرۡشِ یُدَبِّرُ الۡاَمۡرَ ؕ مَا مِنۡ شَفِیۡعٍ اِلَّا مِنۡۢ بَعۡدِ اِذۡنِہٖ ؕ ذٰلِکُمُ اللّٰهُ رَبُّکُمۡ فَاعۡبُدُوۡہُ ؕ اَفَلَا تَذَکَّرُوۡنَ ﴿۳﴾

Verily, your Sustainer is God, who has created the heavens and the earth in six periods of time/stages, and is established on the throne of His almightiness, governing all that exists. There is none that could intercede with Him unless He grants leave therefor. Thus is God, your Sustainer: worship, therefore, Him [alone]: will you not, then, keep this in mind. (10:3)

….

Explanation:

The verse describes God's creative power, cosmic governance, and exclusive authority in matters of intercession. But our focus is on the first part of the verse, which has an allusion to the creation of the universe. The main themes of this part of the verse have already been explained in the explanation of 7:54. For a quick reference, the verse and its translation are given below:

Verse 54, Surah: 7:54:

آیت: 7:54

…..

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ فِیۡ سِتَّۃِ اَیَّامٍ ثُمَّ اسۡتَوٰی عَلَی الۡعَرۡشِ ۟ یُغۡشِی الَّیۡلَ النَّہَارَ یَطۡلُبُہٗ حَثِیۡثًا ۙ وَّ الشَّمۡسَ وَ الۡقَمَرَ وَ النُّجُوۡمَ مُسَخَّرٰتٍۭ بِاَمۡرِہٖ ؕ اَلَا لَہُ الۡخَلۡقُ وَ الۡاَمۡرُ ؕ تَبٰرَکَ اللّٰہُ رَبُّ الۡعٰلَمِیۡنَ ﴿۵۴﴾

Verily, your Sustainer is God, who has created the heavens and the earth in six periods of time/stages, and is established on the throne (of authority). He covers the day with the night, each seeking the other in rapid succession; and He created the sun and the moon and the stars, (all) subservient to His command; oh, verily, His is all creation and all command. Hallowed is God, the Sustainer of all the worlds! (7:54)

……

For details, see the explanation of 7:54. A brief overview is given here:

Sittati ayyām

The phrase sittati ayyām is often rendered as "six days," but the Arabic word ayyām (plural of yawm) can signify stages, epochs, or undefined spans of time (may be small or long). Classical exegetes have acknowledged this flexibility, and modern scholarship aligns it with scientific cosmology, where the universe evolves through defined yet expansive stages.

Thumma

Thumma here is not in the sense of sequence in time (then, or after that) but in the sense of moreover, or to emphasize that it is God who has created the universe, and, it is He in whose hands is the control of the universe.

Istawā ʿala al-ʿarsh

The verb istawā signifies rising, establishment, or taking command. Al-ʿarsh (the Throne) symbolizes divine authority

and governance, not spatial occupancy. Thus, "established on the Throne" signifies God's supreme and all-encompassing authority over the cosmos. The Qur'an uses the word throne (arsh) as a metaphor for authority and governance, and not in a literal sense.

Yudabbiru al-amr

The root d-b-r relates to arranging or planning outcomes. The verb yudabbiru thus means to regulate or manage with foresight and wisdom. Thus, the meaning of tadbīr is to carry out an act in such a manner that it yields the best possible outcomes. In this context, it signifies that all affairs of the universe are managed under the power and authority of God. God's creative commands (takwīnī ahkām) are operative in every particle of the cosmos. He has endowed each thing with attributes that are in complete harmony with its intended purpose of existence. In other words, tadbīr al-umūr—the governance of cosmic affairs—is, in effect, an explication of what it means for God to be established upon the Throne of Sovereignty ('arsh-i-iqtidār).

The verse integrates creation and governance in a seamless theological arc. God is not a distant architect but an active sustainer. Creation is not merely an origin event but the inauguration of a divinely managed cosmos.

Moreover, the Qur'an presents God as beyond time yet acting within it. The use of "six periods" implies temporal unfolding, which aligns with the evolutionary structure of the universe without committing to literalist cosmology. The emphasis remains on purposeful, staged creation under divine command.

Ethical and Spiritual Exhortation

The concluding rhetorical question, afalā tadhakkarūn (Will you not then take heed?), redirects metaphysical knowledge into ethical awareness. Recognizing God's role as Creator and Sovereign necessitates worship (fa-ʿbudūhu) and mindfulness. The verse thus bridges cosmic facts with moral duties, urging humanity toward submission and reflection.

……

آیات: 5، 6

….

ہُوَ الَّذِیۡ جَعَلَ الشَّمۡسَ ضِیَآءً وَّ الۡقَمَرَ نُوۡرًا وَّ قَدَّرَہٗ مَنَازِلَ لِتَعۡلَمُوۡا عَدَدَ السِّنِیۡنَ وَ الۡحِسَابَ ؕ مَا خَلَقَ اللّٰہُ ذٰلِکَ اِلَّا بِالۡحَقِّ ۚ یُفَصِّلُ الۡاٰیٰتِ لِقَوۡمٍ یَّعۡلَمُوۡنَ ﴿۵﴾
اِنَّ فِی اخۡتِلَافِ الَّیۡلِ وَ النَّہَارِ وَ مَا خَلَقَ اللّٰہُ فِی السَّمٰوٰتِ وَ الۡاَرۡضِ لَاٰیٰتٍ لِّقَوۡمٍ یَّتَّقُوۡنَ ﴿۶﴾

10:5 He it is who has made the sun a [source of] radiant light and the moon a light [reflected], and has determined for it phases so that you might know how to compute the years and to measure [time]. None of this has God created without [an inner] truth. Clearly does He spell out these messages unto people of [innate] knowledge, (10:5)

10:6 for, verily, in the alternating of night and day, and in all that God has created in the heavens and on earth, there are messages indeed for people who are conscious of Him. (10:6)

….

"He it is who made the sun a [source of] radiant light (ḍiyāʾ) and the moon a light (nūr), and determined for it phases so that you may know the count of years and the calculation [of time]. God has not created this except in truth. He details the signs for a

people who know. Indeed, in the alternation of night and day and in what God has created in the heavens and the earth are signs for a people who are mindful." (Q 10:5–6)
..

Explanation:

Verses 10:5–6 present a cosmological framework that integrates empirical observation with theological insight. It describes the sun, moon, and lunar phases not only as natural phenomena but as purposeful signs (āyāt) of divine order.

Light: Ḍiyāʾ vs. Nūr
The Qur'an uses ḍiyāʾ for sunlight and nūr for moonlight. This distinction is linguistically precise and scientifically significant: ḍiyāʾ implies light emitted from a source (e.g., the sun), while nūr here refers to borrowed or reflected light (as from the moon). Modern astrophysics confirms this; the sun is self-luminous, while the moon shines by reflection. When used in contrast, as in this verse, the difference between ḍiyāʾ and nūr becomes ontologically significant. In such a situation, the Quran's not using the same word for the light of the sun and moon is remarkable. The Qur'an anticipates this with remarkable lexical clarity, reinforcing its claim to linguistic and conceptual precision.

Lunar Phases and Timekeeping
The phrase qaddarahu manāzil refers to the moon's precisely measured phases. The moon's cycle—about 29 to 30 days as seen from Earth—forms the basis for the lunar calendar. The verse links this cycle to ʿadad al-sinīn wa al-ḥisāb (the count of years and calculation), identifying the moon as a natural and

universal timekeeping system. This has enabled human societies to regulate agriculture, festivals, and history, blending celestial mechanics with cultural order.

Purpose in Creation

The verse affirms that God created all of this illa bi-al-ḥaqq—"only in truth and purpose." Natural laws and cosmic order are not random; they reflect intelligent design and divine will. Nature is meaningful, intelligible, and morally instructive.

Knowledge and Consciousness

The Qur'an states that these signs are "detailed for a people who know" (qawm yaʿlamūn) and "those who are mindful" (qawm yattaqūn). This shows that scientific inquiry and spiritual consciousness are not opposed but complementary. Understanding the world deepens awareness of the Creator.

Verse 10:6 – Alternation of Night and Day

The ikhtilāf al-layl wa al-nahār (alternation of night and day) refers to the Earth's rotation, a cycle that regulates circadian rhythms, ecosystems, and human activity. The term ikhtilāf suggests both succession and variation, pointing to the dynamic and contingent nature of time across space and seasons.

The verse expands its scope: "all that is in the heavens and the earth" are signs, inviting reflection not just on the cosmos but on the entirety of creation. It calls for taqwā, a reverent consciousness of God, as the appropriate response to witnessing such design.

Thus, the verses (10:5–6) present a vision of the universe as both scientifically coherent and spiritually revelatory. The

Qur'an's use of precise language (ḍiyāʾ, nūr, manāzil), its alignment with astronomical realities, and its emphasis on purpose (ḥaqq) position it as a guide for both rational understanding and spiritual awareness.

آیت: 22

…..

ہُوَ الَّذِیۡ یُسَیِّرُکُمۡ فِی الۡبَرِّ وَ الۡبَحۡرِ ؕ-------- -

-

He it is who enables you to travel on land and sea. (10:22)

….

Explanation:

Linguistic Insights:

- يُسَيِّرُكُمْ (yusayyirukum) is derived from the root س-ي-ر (s-y-r), which fundamentally means "to move," "to journey," or "to travel." The verb form yusayyiru is causative, implying that God causes or enables movement—He facilitates your capacity to travel.
- فِي الْبَرِّ وَالْبَحْرِ(fī al-barri wa al-baḥr) translates to "on land and sea." The word بَرّ(barr) refers to dry land or terrain, while بَحر(baḥr) classically refers to a vast water body, such as a river, sea, ocean, etc.

This verse anticipates the multifaceted modes of human transport across various natural domains.

Human ingenuity, inspired and enabled by divine faculties, has led to the creation of land-based vehicles (from animal-drawn carts to modern trains and automobiles), maritime vessels (from sailboats to container ships), and even aerial travel, which though not mentioned explicitly here, logically arises from the same God-given potential to overcome natural boundaries.

Modern aeronautics and aerospace engineering, as well as GPS navigation systems, reflect humanity's use of these divinely-bestowed abilities to enhance the efficiency, speed, and safety of global travel.

Today's high-speed transportation infrastructure—trains, aircraft, shipping networks—has dramatically compressed geographic distance, turning the vastness of Earth into what some call a "global village."
Without these developments, long-distance travel over deserts, oceans, mountains, or forests would consume not only vast resources, but entire lifetimes. The Qur'an thus implicitly anticipates a world in which mobility becomes the engine of civilization, powering science, culture, trade, communication, and knowledge-sharing across the planet.

Spiritual Reflections and Theological Implications:
From a Qur'anic perspective, these advances are not merely the product of human genius in isolation, but a manifestation of the divine gift of intellect, creativity, and adaptability. God is not just the Creator of terrain and seas, but also the Enabler of movement within and across them.
The verse reminds humanity that:

- Technological achievements are ultimately made possible through capacities that God has embedded in human nature—the ability to learn, innovate, build, and connect.
- Mobility, while often taken for granted in the modern world, is a divine facilitation, not a purely autonomous human accomplishment.
- The purpose of this facilitation is not mere convenience, but engagement with the world, the spread of knowledge, and the fulfillment of human stewardship (khilāfah) on Earth.

In this light, the Qur'anic phrase serves as a powerful reminder of divine grace in everyday human progress—and a call to humble gratitude for the infrastructure and systems that support our ability to move, learn, trade, and relate across the globe.

The verse subtly embeds a theology of technological empowerment, positioning human advancement as both a gift and a responsibility under the domain of divine facilitation.

آیت: 67

…

هُوَا الَّذِیْ جَعَلَ لَکُمُ الَّیْلَ لِتَسْکُنُوا فِیْهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِی ذٰلِکَ لَاٰیَاتٍ لِقَوْمٍ یَّسْمَعُونَ

It is He who has made the night for you so that you may find tranquility in it and the day bright. Behold, there are messages indeed for people who listen. (10:67)

…

Interpretive translation:

It is He who has made the night (dark) for you so that you may find tranquility in it and the day (He has made) bright (that you may work in it). Behold, there are messages indeed for people who (are willing to) listen (the voice of Truth). (10:67)

….

Linguistic Insights:

لِتَسْكُنُوا فِيهِ (li-taskunū fīhi): The verb سَكَنَ(sakana) means "to rest" or "to find peace", "to find tranquility", etc., conveying a sense of emotional and physiological repose. The structure implies that the night is purposefully designed for this rest.

النَّهَارَ مُبْصِرًا(an-nahār mubṣiran): "The day He made bright."

لِقَوْمٍ يَسْمَعُونَ(liqawmin yasmaʿūn): "For a people who listen." In Qur'anic idiom, "listening" often means paying mindful attention with the intent to reflect and respond, not mere hearing, to listen to the voice of Truth(Haq).

Scientific and Physiological Reflections:

This verse draws attention to the circadian rhythm, the 24-hour internal biological clock that regulates the sleep-wake cycle in humans and other organisms. It is synchronized with the alternation of night and day, which is in turn governed by Earth's rotation.

Night and Sleep: Modern neuroscience confirms that darkness triggers the release of melatonin, a hormone that induces sleep and regulates biological restoration. The Qur'anic word لِتَسْكُنُوا captures this biological imperative for rest, emphasizing not just physical inactivity but a state of renewal and tranquility.

Day and Activity: Daylight activates cortisol and other alertness-related hormones. The phrase النَّهَارَ مُبْصِرًا suggests not only the visible light that enables activity but also, in a symbolic sense, the cognitive and perceptual clarity that daytime facilitates. Most human labor, learning, and interaction happen in the illuminated hours.
Thus, the verse recognizes the psychophysiological alignment between human functioning and the Earth's geophysical cycles, implying that this synchrony is not accidental, but intelligently designed.

Spiritual and Theological Reflections:

- The structure of day and night, as presented in this verse, is not merely natural but deeply purposeful. It is a manifestation of divine mercy and wisdom, facilitating human life in both its physical and existential dimensions.
- Rest and effort are not separate realms but part of a divine rhythm, a dialectic of being. Sleep is not a passive state but one in which the body and mind are restored, just as daylight is not merely a physical state but a time for awareness, striving, and moral action.

The concluding clause, "for a people who listen", invites deeper contemplation: that true understanding of divine signs requires active engagement, a receptive disposition, and an

ability to rise above biases. Merely observing the alternation of night and day is not enough; one must be willing to interpret it with open faculties of perception and conscience.
Thus, the alternation of night and day is not merely a mechanical cycle but a divine choreography of rest and action, inviting us to recognize God's mercy in the ordinary and to adopt a posture of reflective listening, not just hearing sounds, but discerning meaning in the fabric of creation.

آیت: 92

….

فَالۡیَوۡمَ نُنَجِّیۡکَ بِبَدَنِکَ لِتَکُوۡنَ لِمَنۡ خَلۡفَکَ اٰیَۃً ؕ وَ اِنَّ کَثِیۡرًا مِّنَ النَّاسِ عَنۡ اٰیٰتِنَا لَغٰفِلُوۡنَ ﴿۹۲﴾

But this day We save thee in thy body that thou mayst be a portent for those after thee. Lo! most of mankind are heedless of Our portents. (Muhammad M. Pickthall)

……

[Nay,] but today We shall save only thy body, so that thou mayest be a [warning] sign unto those who will come after thee: for, behold, a good many people are heedless of Our messages!" (Muhammad Asad)

…..

Explanation:

Linguistic Insights:

نُنَجِّيْكَ (nunajjīka) – "We will save/deliver you": from the root ن-ج-و (n-j-w).
بِبَدَنِكَ (bi-badanika) – "in your body": The term بَدَن (badan) specifically refers to the physical corpse or body, as distinct from the soul or life. Classical Arabic distinguishes jasad (body in motion) and badan (mass or remains). This phrase emphasizes bodily preservation, not rescue of life.
لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً (li-takūna li-man khalfaka āyatan) – "so that you may be a sign to those who come after you":
آيَة (āyah) means "sign," "miracle," or "token" of divine power and wisdom.

خَلْفَكَ (khalfaka) means "those who come after you," referring to future generations, not merely physical successors.
غَافِلُونَ (ghāfilūn) – "heedless, inattentive": From غ-ف-ل, denoting negligence or willful ignorance, especially in relation to moral and spiritual insight.

Scientific Reflections
The verse may be understood in two ways:

A. Immediate Physical Preservation:
When Pharaoh drowned pursuing Moses (PBUH), his body was cast ashore, allowing his people to witness his demise. This sudden exposure served as an immediate moral and historical sign to contemporaries - that even the mightiest tyrant could not escape divine justice.

B. Archaeological Perspective – Mummification:
Some scholars interpret the verse in light of ancient Egyptian burial practices. Pharaohs were often mummified as part of complex royal rituals. The mummy of Merneptah (or possibly

Ramesses II) has been proposed by some researchers as the Pharaoh of the Exodus. Discovered in 1898 and now housed in the Cairo Museum, the mummy shows indications of a sudden and violent death. While no definitive archaeological consensus links this mummy to the Exodus account, the Qur'an's explicit claim that Pharaoh's body was preserved as a sign remains remarkable, suggesting divine intent behind the long-term preservation of a tyrant's corpse.

The first interpretation is simple and direct. The purpose is didactic and symbolic. The display of his lifeless body functions as a moral and theological warning, especially to his immediate followers and later generations.

If it were definitively proven that the discovered mummy (e.g., of Merneptah or Ramesses II) is indeed the Pharaoh who drowned in the time of Moses (PBUH), then it would support, not replace or contradict, the first interpretation.

The verse (10:92) states:

"This day We shall save you in your body so that you may be a sign for those who come after you."

This implies that:

Pharaoh's body was saved from being lost at sea, i.e., not dissolved, eaten, or decomposed, but kept intact.

The body's preservation was meant to serve as a visible sign (آيَة), which could be interpreted as its public display, now or later.

So if archaeologists discover that a mummy with forensic evidence of drowning is truly the same Pharaoh of the Exodus, this would confirm the Qur'anic statement about bodily preservation, and strengthen the first interpretation by providing historical and physical validation, still aligning with the spiritual and theological purpose of the verse: that the Pharaoh's body became a warning sign for later generations.

Spiritual and Moral Interpretation:

The verse conveys a profound spiritual warning:

Power and arrogance—as embodied in Pharaoh—do not secure immunity from divine justice. His preserved corpse stands as a timeless moral emblem: the collapse of tyranny, the futility of pride, and the certainty of retribution.

The phrase "so that you may be a sign" transforms his humiliation into instruction. His mummified body, stripped of its royal dignity, lying in museums centuries later, is a silent sermon on the collapse of human delusion.

Yet the verse concludes with a stark observation: "many people are heedless of Our signs." In other words, even the most visible, tangible proofs, a mummified body preserved through millennia, fail to awaken reflection in those who choose moral oblivion.

آیت: 101

….

قُلِ انْظُرُوْا مَاذَا فِی السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ مَا تُغْنِی الْاٰیٰتُ وَ النُّذُرُ عَنْ قَوْمٍ لَّا یُؤْمِنُوْنَ ﴿۱۰۱﴾

Say (O Prophet): Behold whatever there is in the heavens and the earth! But of what avail could all the signs and all the warnings be to people who do not want to believe?

….

Say: Behold what is in the heavens and the earth! But revelations and warnings avail not folk who will not believe. (10:101) (Muhammad M. Pickthall)

…

Say: "Consider whatever there is in the heavens and on earth!" But of what avail could all the messages and all the warnings be to people who will not believe? (10:101)
(Muhammad Asad)

…..

Say: Behold! How full of wondrous signs are the heavens and earth, but…….

……

Explanation:

Linguistic Insights:

قُلِ انْظُرُوْا (qul unẓurū) – “Say: look!”

The verb انظروا comes from ن-ظ-ر (n-ẓ-r), which means to look deeply, not merely glance. It implies intentional contemplation and investigative observation, akin to scientific inquiry.

مَاذَا فِى السَّمٰوٰتِ وَالْأَرْضِ (mādhā fī al-samāwāti wa al-arḍ) – "what is in the heavens and the earth":
This phrase encompasses all phenomena in the universe—astronomical, geological, ecological, and biological, etc. In Qur'anic usage, it invites reflection on the cosmic order, natural laws, and existential complexity.

الآيات (al-āyāt) – "signs":
These signs refer not only to verses of the Quran, but also natural signs in the cosmos—phenomena that point to a Creator's existence, oneness, power, knowledge, wisdom, and design.

النذر (al-nudhur) – "warnings":
From ن-ذ-ر, meaning to warn of consequences, often used for prophetic alerts regarding moral and spiritual accountability.

لَا يُؤْمِنُونَ (lā yu'minūn) – "who will not believe":
This is not merely descriptive, but dispositional—those who have closed themselves off to conviction, regardless of evidence, that is, who do not wat to believe.

Scientific Reflections
This verse can be interpreted as a divine call to scientific observation and existential contemplation. However, it is important to note that the ultimate purpose or the real purpose of the Quran's invitation to study nature is spiritual and not merely physical or intellectual.

Invitation to Explore the Cosmos
The Qur'an here aligns remarkably with the ethos of scientific curiosity:

"Look at what is in the heavens and the earth" is an epistemic imperative—a call to study the cosmos (astrophysics, cosmology) and the earth (geology, biology, ecology).

The heavens signify the macrocosm—stars, galaxies, gravitational systems, and the deep laws of physics.

The earth signifies the microcosm—the fragile ecological balance, life systems, cellular structures, and geological rhythms.

In this verse, the Qur'an essentially asks:

"If you truly observe the structure, scale, and interdependence of existence—how can you not arrive at awe, wonder, and ultimately, humility?"

Limits of Empirical Knowledge Without Willingness
Yet, the second half of the verse acknowledges a paradox:

Even the most overwhelming empirical signs will not benefit those unwilling to believe.

This preempts a modern dilemma:
Despite the incredible accessibility of scientific data, many remain spiritually unmoved, not due to lack of evidence, but lack of openness.

The fact is, in general, worldview frameworks shape how one interprets facts. If the heart is closed, even the clearest signals will be dismissed.

Spiritual insights
Truth is not just seen with the eyes, but with the heart.
Observation must be paired with moral receptivity. A stubborn soul will see only randomness, not meaning.
The Qur'an affirms that the universe is not silent—it speaks constantly of divine design, order, mercy, and power. But this speech is only heard by those willing to listen.

Thus, this verse is both a:

Call to scientific inquiry, and a challenge to moral psychology.

Thus, the verse (10:101) can be seen as an intersection of science, philosophy, and theology:

"Say: Examine the cosmos. Let its structure, order, and beauty lead you to humility. But understand, no amount of evidence can reach a heart unwilling to believe."

For the modern scholar, this verse resonates deeply with debates in epistemology, scientific realism, and the philosophy of religion. It asserts that truth is not only a matter of data, but of disposition.
……..

Surah Hud (Surah 11)

سورہ ھود (سورہ نمبر 11)

آیت: 6

…

وَ مَا مِنۡ دَآبَّۃٍ فِی الۡاَرۡضِ اِلَّا عَلَی اللّٰہِ رِزۡقُہَا وَ یَعۡلَمُ مُسۡتَقَرَّہَا وَ مُسۡتَوۡدَعَہَا ؕ کُلٌّ فِیۡ کِتٰبٍ مُّبِیۡنٍ ﴿۶﴾

And there is no living creature on earth but depends for its sustenance on God; and He knows its mustaqar (current location/state) and mustauda' (the location/state to which it will be entrusted): all [this] is laid down in [His] clear decree. (11:6)

….

Explanation:

Linguistic Insights

دابَّة (dābbah):

From the root د-ب-ب, meaning "to move along" or "to creep"; refers to any living, moving creature, including humans, animals, insects, and microscopic life. It emphasizes locomotion as a sign of life.

رِزْق (rizq):
Provision or sustenance, but not merely food; it includes everything needed for survival, such as energy, habitat, social conditions, and opportunities. It's a comprehensive ecological term.

مُسْتَقَرّ (mustaqarr):
Root: ق-ر-ر — meaning "to settle, to rest, to stabilize."
Refers to a creature's dwelling place, environmental niche, or stable phase in life or a phase in evolution, current position/state/condition of a being.

مُسْتَوْدَع (mustawdaʿ):
Root: و-د-ع — meaning "to entrust, to deposit."
Refers to a place or state of deposit or transition, such as a temporary habitat, burial, or evolutionary potential. Next or future position/state/condition of a being. It can imply storage of essence, memory, or genetic material.

كِتَابٍ مُّبِينٍ (kitābin mubīn):
A "clear" or "self-evident" record; possibly implies God's grand design, such as natural laws governing all that exists or happens.

This verse (11:6) teaches that every living creature on earth depends on God for its sustenance: He alone provides what each being needs to survive. God also fully knows each creature's مُسْتَقَرّ (mustaqar)—its current place, condition, or

stage in life—and its مُسْتَوْدَع (mustawdaʿ)—its future destination, resting place, or hidden potential. These terms can refer to both physical locations (like habitat or grave) and stages of development (like birth, life, and afterlife). Everything about each creature's existence—its needs, journey, and destiny—is precisely recorded in a "clear Book," symbolizing divine knowledge and order. The verse reminds us that life is not random; it is fully known and sustained by the wise Creator.

Scientific Reflections

A. Biodiversity and the Web of Sustenance

The verse asserts that every single living being—across species, size, or location—is embedded in a sustaining system. Modern science confirms:

- Every organism occupies a specific ecological niche.
- Each is part of food chains, energy cycles, and genetic ecosystems.
- Provision is not isolated but relational—sustenance comes via interdependency.

The Qur'anic term rizq thus aligns with what ecology describes as energy flow and nutrient cycling.

B. Developmental Biology and Evolution

A creature's "mustaqarr" (settled phase) can represent its biological maturity, current ecological station, or its present form in evolutionary terms.

"Mustawdaʿ", by contrast, could be read as a next level or state, etc.
Thus,
Present form/state, etc. = mustaqarr

Future form/state, etc. = mustawdaʿ

Cosmic and Computational Models
The concept that "everything is recorded in a clear Book" resonates with:

- Genetic information encoded in DNA (a literal biological "book" of life)
- Laws of physics and nature, which define the unfolding of all cosmic events
- Information theory and computational biology, where the record of existence is data-encoded in natural systems

This supports the view that existence is informationally structured, and that knowledge of each being's function and future is entailed in its design.

Spiritual and Metaphysical Insights
A. Divine Providence as a Universal Law
The verse affirms that:

- No living being is forgotten.
- Every life form is within divine oversight, care, and planning.
- Creation is not random but directed and purposeful.

This challenges both fatalism and nihilism. Even a microbe in a deep-ocean trench is not invisible to divine care.

Human Trust and Responsibility
For human beings, this verse is both:

- A source of spiritual assurance—your needs are known, your place is held.
- A moral challenge—to respect the interconnected web of life, to avoid wastefulness, and to preserve ecosystems as part of God's provision.

Summary:
Every mobile life form on earth draws its sustenance from a system upheld by the Creator. He knows the current location of each organism and the state to which it will eventually be entrusted—whether that be its biological transformation, death, or next phase. All this is precisely structured and inscribed within a coherent informational order—what may be likened to a universal code or record, visible to those who seek to understand.

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آیت: 7

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وَ ہُوَ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ فِیۡ سِتَّۃِ اَیَّامٍ وَّ کَانَ عَرۡشُہٗ عَلَی الۡمَآءِ لِیَبۡلُوَکُمۡ اَیُّکُمۡ اَحۡسَنُ عَمَلًا ؕ ------ -- - ﴿۷﴾

And, (God) He it is who created the heavens and the earth in six stages; and [when He willed to bring forth life,] His creative power became operative in water—(thus, in the end, He brought you forth, O humankind)—so that He may test you (and thus to make manifest) which of you is best in conduct. (11:7)

….

And He it is who has created the heavens and the earth in six aeons/ periods/stages; and [ever since He has willed to create life,] the throne of His almightiness has rested upon water. [God reminds you of your dependence on Him] in order to test you [and thus to make manifest] which of you is best in conduct…. (11:7)

…..

And He it is who has created the heavens and the earth in six stages; and (when He willed to create life,) His creative power/ authority/almightiness operated in water (and created life and ultimately you, O humankind) so that He may test you [and thus to make manifest] which of you is best in conduct…….. (The current author's effort to render the meaning of this profound verse; the unique and extraordinary style of the Quran cannot be translated, only a glimpse of its meaning can be captured).

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Several scholars have understood the meaning of this part of the verse in a similar way.

"And He it is who has created the heavens and the earth in six aeons; and [ever since He has willed to create life,] the throne of His almightiness has rested upon water. [God reminds you of your dependence on Him] in order to test you [and thus to make manifest] which of you is best in conduct…."

(Muhammad Asad)

..

And He it is Who created the heavens and the earth in six periods-- and His dominion (extends) on the water-- that He might manifest to you, which of you is best in action…… (M. H. Shakir)

..

It is He who created the heavens and the earth in six Days—His rule extends over the waters too—so as to test which of you does best….. (Abdel Haleem)

..

It is He who created the heavens and the earth in six spans, and has control over the waters (of life) so that he may bring out the best that everyone of you could do…… (Ahmed Ali)

..

Yaum in Arabic means a period of time, may be small or large. Thus, six days of creation mean six stages or periods of time of creation, and in essence, it means a gradual creation or creation through a gradual process.

"Kana arshuhu ala al maa":
Literal translation: "His Throne (of authority) was on water or established on water….". etc.
The term 'Arsh (literally, throne) is a metaphor for sovereignty, power, authority, and control. Elsewhere, the Qur'an states: "We created every living thing from water." (surah al-Anbiya). In light of this verse and its context, as well as other related verses, the meaning of this term is fully obvious. It can be explained as follows:
"His creative will (iradah) manifested in water, and He initiated life from it," leading to the eventual emergence of human beings.

The purpose of human creation is then mentioned: Human beings were created to be tested as to who performs good deeds. Humans were endowed with free will and placed in a world designed as a realm of action, serving as a test of moral and ethical conduct.

Water in its broader context

The general meaning of maa (water) refers to water itself. However, sometimes it is used metaphorically for substances that share similar physical properties, such as liquids or flowing materials.

However, according to the current author's research, the term maa' (water) is used here in its ordinary sense, and the meaning of the phrase is evident through the context of the verse and other related Quranic passages. It signifies that God's creative power operated in water, initiating life therein. This interpretation is also corroborated by Surah Al-Anbiya (21:30) and Surah Al-Mulk (67:2).

The Qur'anic concept of the origin of life from water:

The Qur'an, in its unique literary style, presents a view that life emerged in the medium or environment of water out of nonliving matter through a prolonged evolutionary process. This was the appearance of living organisms from inanimate matter (abiogenesis).

This process, known as chemical evolution, involved the formation of living matter from non-living matter. Once living matter emerged, biological evolution began, resulting in increasingly complex life forms over time, culminating in the appearance of humans, beings endowed with free will and moral responsibility.

The Qur'an repeatedly associates water with the origin and sustenance of life. For example, "Do they not see that We drive water to barren land, and bring forth thereby crops for their sustenance?" (Surah As-Sajdah, 32:27). Such verses reinforce the foundational role of water in God's creation, affirming the interpretation that His creative authority (His arsh) manifested through water to bring about life.
Thus, the meaning of "Kana 'Arshuhu 'ala al-Maa" is crystal clear when viewed through the lens of the Qur'anic context, linguistic analysis, and supporting evidence from related verses.

Matchless Eloquence of the Quran
The use of the term 'Arsh (literally, throne) in this verse to signify God's creative will and authority is a profound and extraordinary Qur'anic expression. By choosing this style, the Qur'an not only conveys the unparalleled sovereignty and dominion of God over creation but also underscores the extraordinary nature of life's emergence from nonliving matter.

Thus, in this context, 'Arsh represents God's absolute power and the manifestation of His creative will in initiating life. It is not a physical throne but a symbolic expression of His control, authority, and purposeful action. This metaphorical language adds depth to the understanding of creation as a deliberate and extraordinary act of divine will.

As is known, the Qur'an frequently adopts a distinctive linguistic style to draw attention to profound truths. Here, the Quran's extraordinary expression serves to highlight the extraordinary significance of life's creation. It invites reflection on the intricate processes through which God brought forth

living beings from inanimate elements, a process beyond human comprehension and within His absolute control.

The Qur'an's emphasis on water as the foundation of life aligns with its broader narrative of creation as a unique and wondrous process. The emergence of life from nonliving matter—an event that defies ordinary explanation—is highlighted here with remarkable clarity. The extraordinary choice of words in this verse reflects the unparalleled nature of this phenomenon, showcasing it as a manifestation of divine creativity and wisdom.

Water, as the cradle of life, symbolizes the perfect medium chosen by God for the initiation of life. This choice of medium reflects His infinite wisdom and power. By associating His 'Arsh—a symbol of ultimate authority—with water, the Qur'an draws attention to the miraculous nature of this creative act. It also emphasizes the divine orchestration behind what might otherwise appear to be natural processes.

The Qur'an's reference to water as the origin of all living things (Surah Al-Anbiya, 21:30) complements the interpretation of the verse presented here, reinforcing the idea that life's emergence was a deliberate, extraordinary act of creation. The Qur'anic style here compels the reader to acknowledge the divine purpose behind the universe's intricate design.

Modern Scientific View:
The Qur'anic assertion that life originated from water is remarkably consistent with modern scientific understanding of life's beginnings. The concept of water as the medium for the chemical evolution of life underscores the verse's profound

insight. This scientific alignment further validates the metaphorical interpretation of "His Creative Power operated in the water", making the meaning even clearer.

"….(When He willed to create life,) His creative power operated in water, bringing life into existence, and ultimately creating you, O humankind, so that He may test you as to which of you is best in deeds..."
(This is the current author's effort to render the meaning of the verse; the unique and extraordinary style of the Quran cannot be translated, only a glimpse of its meaning can be captured).

The Quran uses symbolic language to describe the emergence of life. The reference to God's "creative power operating in water" aligns with the scientific understanding that water is essential for life. Modern science suggests that life likely originated in aqueous environments, where chemical evolution facilitated the transition from nonliving matter to living organisms. This process involved the formation of complex organic molecules, such as amino acids and nucleotides, which eventually assembled into the first living cells through gradual and natural processes.

By stating that "His creative power operated in water," the verse may highlight the extraordinary nature of this transformation. The Quran's language underscores the significance of water as the medium where life began and where the necessary biochemical reactions for life's emergence occurred. Ultimately, this process led to the development of increasingly complex life forms, culminating in the appearance of humans, endowed with moral and intellectual faculties, and placed on Earth to exercise free will and demonstrate ethical responsibility.

Today, we know that water is a major constituent of living organisms, comprising 50–80% of body weight in humans, animals, and plants. It plays a critical role in cellular processes, nutrient transport, temperature regulation, and structural support across all forms of life.

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Water is a major constituent of the human body, as well as animals and plants:

Humans:

Water constitutes 50–80% of body weight, depending on age, gender, and body composition:

- Newborns: Around 75–80% water.
- Adults: Typically 60–70% water.
- Elderly individuals: Around 50–55% water, due to decreased lean muscle mass and increased fat content.

Animals:

- Aquatic animals (e.g., fish, amphibians): Up to 80% water, as they are adapted to water-rich environments.
- Terrestrial animals (e.g., mammals, birds): Typically 60–70% water.
- Invertebrates (e.g., insects): Often range from 50–75% water.

Plants:

Water content in plants is generally higher than in animals, reflecting their reliance on water for structural and metabolic functions:

- Herbaceous plants: Typically 70–90% water.
- Aquatic plants: Can contain up to 95% water.

• Woody plants: Around 50–70% water in tissues like leaves, stems, and roots.

And (when He willed to create life,) His creative power / creative authority operated in water, (bringing life into existence, and ultimately creating you, O humankind), so that He may test you as to which of you is best in deeds...

-****.

Surah al-Ra'd (Surah 13)

سوره الرعد، سوره نمبر 13

آیات:2

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اَللّٰهُ الَّذِیۡ رَفَعَ السَّمٰوٰتِ بِغَیۡرِ عَمَدٍ تَرَوۡنَهَا ثُمَّ اسۡتَوٰی عَلَی الۡعَرۡشِ وَ سَخَّرَ الشَّمۡسَ وَ الۡقَمَرَ ؕ کُلٌّ یَّجۡرِیۡ لِاَجَلٍ مُّسَمًّی ؕ یُدَبِّرُ الۡاَمۡرَ یُفَصِّلُ الۡاٰیٰتِ لَعَلَّکُمۡ بِلِقَآءِ رَبِّکُمۡ تُوۡقِنُوۡنَ ﴿۲﴾

....

It is God who has raised the heavens without any supports that you could see; again, it is He who has established Himself on the throne (of authority over all His creation); and He [it is who] has made the sun and the moon subservient [to His laws], each running its course for a term set [by Him]. He governs all that exists. Clearly does He spell out these messages, so that you might be certain in your innermost that you are destined to meet your Sustainer [on Judgment Day]. (13:2)

……

It is God who has raised the heavens without any supports that you could see, and is established on the throne of His

almightiness; and He [it is who] has made the sun and the moon subservient [to His laws], each running its course for a term set [by Him]. He governs all that exists. Clearly does He spell out these messages, so that you might be certain in your innermost that you are destined to meet your Sustainer [on Judgment Day]. (Muhammad Asad)

…..

God is He Who raised the heavens without any pillars that ye can see; is firmly established on the throne (of authority); He has subjected the sun and the moon (to his Law)! Each one runs (its course) for a term appointed. He doth regulate all affairs, explaining the signs in detail, that ye may believe with certainty in the meeting with your Lord. (Abdullah Yusuf Ali)

…..

Linguistic and Semantic Analysis

- السَّمَاوَاتِ (as-samāwāt):

Traditionally translated as "the heavens," but lexically it refers not just to the sky but to all elevated cosmic realms. Classical Arabic allows samāʾ to signify anything sublime, lofty, or above, which, in Qur'anic cosmology, includes celestial spheres, planetary systems, galaxies, and cosmic space.

- بِغَيْرِ عَمَدٍ (bi-ghayri ʿamad):

It means: "Without pillars." The word ʿamad refers to columns or supports. The phrase emphasizes a structure suspended or maintained without visible means. The Qur'an is here drawing attention to the invisible forces or non-material supports upholding the celestial bodies.

- تَرَوْنَهَا (tarawnahā):

"That you see." The clause may imply (1) either no pillars exist at all, or (2) if there are 'supports,' they are beyond human perception, pointing subtly to gravitational or quantum fields unknown at the time.

- ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ (thumma istawā 'ala al-ʿarsh):

A Qur'anic idiom indicating divine sovereignty and cosmic governance. It is not anthropomorphic but metaphorical, implying God's absolute control on the universe. The word thumma here is not in the sense of temporal sequence or for emphasis, that can be highlighted in many ways, such as: Again:, or Once again: or Moreover (details will be given below).

- كُلٌّ يَجْرِي (kullun yajri):

"Each runs." The verb jaraa (to flow or run) denotes motion according to law — especially celestial mechanics.

- لِأَجَلٍ مُسَمًّى (li-ajalin musammā):

"Until an appointed term." Suggests finite lifespans for stars and celestial bodies, coherent with astrophysical findings on stellar evolution.

Scientific and Cosmological Insights

Invisible Pillars: Gravitational Fields

This verse anticipates modern scientific understanding in profound ways. Celestial bodies are indeed suspended without visible supports, and their motion and structure are maintained through invisible gravitational fields. Einstein's theory of general relativity describes gravity not as a force in the classical sense but as the curvature of space-time around mass. The

planets and stars are held in stable orbits due to this curvature, which we cannot see—but which functions as the real "pillar."

Centripetal and Centrifugal Forces in Celestial Orbits
The motion of the sun and moon alluded to in "each runs its course" can be understood dynamically. Orbital motion in astronomy is the result of a balance between:

- Centripetal force: The gravitational pull of a massive body (like the sun), drawing an orbiting object inward.
- Centrifugal force: The inertia of the orbiting object, pushing it outward as it moves in a curved path.

This balance ensures stable orbits, precisely what is implied by sakhkhara ash-shams wa al-qamar ("He subjected the sun and the moon").

Ajal Musamma – Cosmic Expiry
The term ajalin musammā (appointed timespan) may refer to the ultimate fate of celestial systems. Stars like the sun have known life spans; they burn hydrogen through nuclear fusion and will eventually deplete their fuel. Thus, every orbiting system has a defined life-cycle, echoing the Qur'anic concept of a divinely set term.

Metaphorical Reflections
This verse merges cosmology with theology. The invisible supports point not only to gravity but also serve as a metaphor for unseen divine regulation. Just as the cosmos is governed by invisible forces, so too is human life under divine order, even when not perceptible.

The imagery of the Throne (ʿArsh) signifies God's transcendent authority over creation. It is not a physical throne in space, but a symbol of divine administration, authority, and control.
The expression "He details the signs" (yufaṣṣilu al-āyāt) suggests that God provides both natural and scriptural signs to guide human reason and reflection. The cosmos itself becomes a scripture—a Book of Nature—and its detailed design encourages epistemic humility and spiritual awareness.

Spiritual Insights
The final phrase—"so that you may attain certainty of the meeting with your Lord"—places all this scientific detail within a moral and eschatological framework. The verse links cosmic precision to spiritual purpose: contemplation of the heavens should lead to yaqīn (certainty) in the inevitability of return to God.
This meeting is not merely post-mortem; it is also about the present consciousness of divine presence. As the cosmos functions with precision and law, so too should human life be lived in alignment with ethical and spiritual law.

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Further explanation as an article:

The Throne of Authority: A Scientific Explanation of the Qur'an 13:2.
Abstract:
This article explores Qur'an 13:2 through the integrated lenses of Arabic linguistics, and modern cosmology. The verse articulates a profound view of the natural world as an intelligible, law-governed cosmos under divine administration. Each phrase is examined with respect to its original Arabic

terminology and interpreted in light of contemporary scientific understanding, revealing a layered correspondence between revelation and reason. Special attention is given to the metaphors of elevation, sovereignty, subservience, and governance as they relate to both observable phenomena and metaphysical realities.

1. Introduction

Qur'an 13:2 presents a powerful synthesis of theological assertion and cosmological observation. The verse reads:

اَللّٰهُ الَّذِیۡ رَفَعَ السَّمٰوٰتِ بِغَیۡرِ عَمَدٍ تَرَوۡنَہَا ثُمَّ اسۡتَوٰی عَلَی الۡعَرۡشِ وَ سَخَّرَ الشَّمۡسَ وَ الۡقَمَرَ ؕ کُلٌّ یَّجۡرِیۡ لِاَجَلٍ مُّسَمًّی ؕ یُدَبِّرُ الۡاَمۡرَ یُفَصِّلُ الۡاٰیٰتِ لَعَلَّکُمۡ بِلِقَآءِ رَبِّکُمۡ تُوۡقِنُوۡنَ ﴿۲﴾

…

A translation:

"It is God who has raised the heavens without any supports that you could see; again, it is He who has established Himself on the throne (of authority over all His creation); and He [it is who] has made the sun and the moon subservient [to His laws], each running its course for a term set [by Him]. He governs all that exists. Clearly does He spell out these messages, so that you might be certain in your innermost that you are destined to meet your Sustainer [on Judgment Day]." (Qur'an 13:2)

This verse weaves together several major themes including the invisible support of the cosmos, divine sovereignty, celestial regulation, and continuous governance. Each element invites both spiritual reflection and scientific inquiry.

2. Raising the Heavens Without Supports

The expression “It is God who has raised the heavens without any supports that you could see” invokes a cosmological

reality—namely, the structural stability and expansive elevation of the universe without visible pillars. Classical exegetes interpret this as both a literal marvel and a metaphysical sign: the heavens stand aloft not by physical columns, but by unseen forces instituted by God. Regarding the meaning of samaawaat (heavens), Muhammad Asad writes:

"……the noun sama' denotes, primarily, "something that is above [another thing]", and is used - mostly in its plural form samawat - to describe (a) the visible skies (as well as, occasionally, the clouds), (b) the cosmic space in which the stars, the solar systems (including our own) and the galaxies pursue their course, and (c) the abstract concept of the forces emanating from God (since He is, in the metonymical sense of this word, "above" all that exists). To my mind, it is the second of these three meanings of samawat to which the 'above verse refers: namely, to the spatial universe in which all aggregations of matter - be they planets, stars, nebulae or galaxies - are, as it were, "suspended" in space within a system of unceasing motion determined by centrifugal forces and mutual, gravitational attraction." (Note 4, verse 2 surah 13)

In modern scientific terms, this correlates with our understanding of gravitational interaction and cosmic expansion. The stability and spacing of celestial bodies are governed by laws of nature (such as gravitation, centripetal and centrifugal forces). These "unseen supports" resonate with the Qur'anic idea that the heavens (celestial systems) are upheld by principles beyond sensory detection, but intelligible through scientific inquiry.

3. Divine Sovereignty and Natural Law

The phrase “again, it is He who has established Himself on the throne (of authority over all His creation)” transitions the verse from physical observation to metaphysical affirmation. Regarding the meaning of the word thumma (rendered here as "again, (it is He)), Muhammad Asad writes:

"The conjunctive particle thumma which precedes this clause does not always denote order in time ("then" or "thereupon"). In cases where it is used to link parallel statements it has often the function of the simple conjunction wa ("and") - as, for instance, in 2:29 ("and has applied His design...", etc.) (Note 43, verse 7/54).

Thumma also some time is used to mean: "And once again:", as, e.g., see surah 102 verse 4. At another place, Muhammad Asad explains the meaning of thumma as follows:

"The particle thumma is mostly used as a conjunction indicating a sequence in time or order ("then", "thereafter" or "thereupon."), and occasionally also as a simple conjunction equivalent to "and". But in yet another usage - of which there are frequent instances in the Qur'an as well as in pre-Islamic Arabian poetry - thumma has the significance of a repetitive stress, alluding to something that has already been stated and is now again emphasized. This particular usage of thumma is best rendered by the words "and once again", followed by a colon." (Note 31, surah 6 verse 38.)

Ever since the beginning of the creation of the universe, it is under the absolute control of God, synchronously, since the zero time.

Thus, thumma that often denotes sequential order in time (i.e., then), in Qur'anic rhetoric, it can also function as a discourse marker for emphasis or elevation in rank, especially in contexts involving divine action. In this verse, it does not suggest that God raised the heavens first and only later established Himself

on the throne, which would imply temporal succession in God's acts, which something theologically and linguistically inappropriate. Thus, in this case, thumma serves to elevate the second clause in significance, indicating His supreme sovereignty over all creation, including what was just described. Thus, thumma serves here an emphatic and rhetorical function and not a temporal succession. It reflects that God's authority is not bound by time and that His sovereign governance encompasses all cosmic phenomena from the outset. The classical commentators have abundantly clarified this point. For instance:

Ibn al Juzayy: ثم هنا لترتيب الأخبار، لا لترتيب وقوع الأمر

"thumma here is for the ordering of statements, not for the sequencing of events."

Ibn Attiya: ثم هنا لعطف الجمل لا للترتيب

"Here, thumma is for the conjunction of clauses, not for chronological sequencing."

The Throne:

The "throne" (ʿarsh) is not a spatial object but a metaphor—a symbol of absolute sovereignty, governance, and control. The governance and control of the entire cosmos lie in the hand of God's omnipotence. Every phenomenon of the universe is subject to His creational law and command.

This Quranic conception finds resonance in scientific thought, particularly in:

- The fine-tuning of the universe's fundamental constants;
- The law-governed nature of reality;
- The search for a unified theory underlying all known forces.

In this sense, the Qur'anic reference to God's establishment upon the ʿarsh is a metaphysical pointer to the origin and coherence of all cosmic order.

4. Celestial Motion and Temporal Boundaries

The verse continues: "He [it is who] has made the sun and the moon subservient [to His laws], each running its course for a term set [by Him]." The Arabic term "sakhkhara" (سَخَّرَ) means to subject or compel something toward a specific function or purpose. It suggests that both the sun and moon are governed by God's natural laws, which ensure their stability, periodicity, and utility.

Every entity in the cosmos is bound by God's law of nature. The sun and moon traverse their precisely set orbits, and their existence serves the benefit of human life. The sun is a source of light and energy, and the moon reflects that light to illuminate the night. However, this system is not eternal; it is bound to a fixed term. A time will come when the cosmos will reach its destined end.

Modern astronomy affirms this: the sun, governed by nuclear fusion and gravitational balance, has a finite lifespan; the moon, gravitationally locked to the Earth, orbits in a predictable rhythm. Their trajectories and lifespans reflect both order and limitation, "a term set".

5. Governing the Cosmic Order: Divine Administration and Evolutionary Complexity

The phrase "He governs all that exists" (Arabic: yudabbiru al-amr) expresses God's continuous regulation of the universe.

The verb yudabbiru implies systematic planning and ongoing administrative control.

God is the one who manages the affairs of the universe. All processes, systems, and operations are under His control. The functioning of the cosmos is subject to the laws He has established through His perfect power. Every motion, transformation, and phenomenon is governed by those laws He embedded in the fabric of creation. This universe is a continually evolving, dynamically expanding reality. From the smallest scale to the largest, God alone is administering its affairs—from the tiniest subatomic particle to the vastest galaxy.

This aligns with scientific understanding of:

- Systemic order governed by universal physical laws;
- Cosmic evolution, from the Big Bang to galactic formation;
- Hierarchical emergence, from quarks to consciousness.

The Qur'anic phrase implies that what appears to be autonomous or random is, in reality, regulated by a singular, intelligent principle operating on every scale.

6. The Purpose of Signs: Certainty in Meeting the Sustainer

The verse concludes: "Clearly does He spell out these messages (ayaat), so that you might be certain in your innermost that you are destined to meet your Sustainer." Here, the Qur'an transitions from physical cosmology to moral epistemology. The detailed unfolding of natural phenomena is not for curiosity alone but to awaken inner certainty—yaqīn—in the reality of a purposeful end. Alternatively, the ayaat (messages/signs) here may refer to the verses of the Holy Quran.

This teleological thrust is consistent with the scientific search for meaning in complexity. As the cosmos reveals increasing intelligibility, the question of why it exists remains philosophically unavoidable. The Qur'an frames this as a spiritual invitation: that understanding the signs of nature should lead to recognizing the "Author" of those signs, and ultimately, to the moral preparedness for the final encounter with Him.

7. Conclusion

Qur'an 13:2 provides a holistic framework where theological metaphors, linguistic precision, and scientific insight converge. The heavens elevated without visible support, the divine sovereignty/authority/control, the subservience of sun and moon to law, and the ongoing governance of all affairs—each element forms a unified vision of a divinely structured, evolving cosmos. The cosmos, with all its complexity and detail, is an evolving reality and not a finished product.

This vision is not a static cosmology but one that encourages rational reflection, empirical engagement, and spiritual certainty. It challenges the modern reader—scientist, theologian, and philosopher alike—to reconsider the relationship between creation and Creator, law and Lawgiver, system and Sustainer.

Acknowledgement: The author thanks ChatGPT for its help in the language improvement of this article.

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آیت 3

وَ ہُوَ الَّذِیۡ مَدَّ الۡاَرۡضَ وَ جَعَلَ فِیۡہَا رَوَاسِیَ وَ اَنۡہٰرًا ؕ وَ مِنۡ کُلِّ الثَّمَرٰتِ جَعَلَ فِیۡہَا زَوۡجَیۡنِ اثۡنَیۡنِ یُغۡشِی الَّیۡلَ النَّہَارَ ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیٰتٍ لِّقَوۡمٍ یَّتَفَکَّرُوۡنَ ﴿۳﴾

And, He it is Who has spread out the earth and set in it firm mountains and flowing rivers, and created thereon two sexes of every (kind of) plant; [and, He it is Who] causes the night to cover the day. Verily, in all this, there are signs indeed for people who think. (13:3)

…..

And it is He who has spread the earth wide and placed on it firm mountains and running waters, and created thereon two sexes of every [kind of] plant; [and it is He who] causes the night to cover the day. Verily, in all this there are messages indeed for people who think. (Muhammad Asad)

….

And He it is Who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought. (Muhammad M. Pickthall)

…

And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil over the Day. Behold, verily in these things there are signs for those who consider. (Abdullah Yusuf Ali)

….

Explanation

Linguistic insights:

- مَدَّ (madda): means "to spread," "extend," or "make spacious and smooth." Here, it refers to the spreading of the Earth under God-ordained natural process. The natural process gave the Earth a structure and geology appropriate for the initiation and sustenance of life.
- رَوَاسِي (rawasi): plural of raasi, meaning "firm mountains" or "anchors." Mountains act as stabilizers for the Earth and play several other crucial functions.
- أَنْهَارًا (anhara): rivers or running waters, essential to sustaining life.
- زَوْجَيْنِ اثْنَيْنِ (zawjayni ithnayn): "two pairs," referring to the male and female sexes in plants.
- يُغْشِي اللَّيْلَ النَّهَارَ (yughshi al-layla an-nahar): "causes the night to cover the day," describing the cycle of night and day.

The Earth's Spreading:

In this context, madda conveys the idea of making the earth spacious and hospitable — an environment deliberately prepared to support diverse life forms. It implies a smoothing or balancing of the terrain, creating a habitable landscape of plains, valleys, and mountains. Scientifically, this reflects the geological processes that shape the Earth's surface into a mosaic of ecosystems. Spiritually, the spreading of the earth signifies God's intentional design and providence, a purposeful act to facilitate human and other life's sustenance.

Mountains as Earth's Anchors:

Here, the term used for mountain is rawaasi (singular raasi). This word carries a strong semantic connotation of stability and firmness. Mountains are described not merely as landforms but as foundational supports that stabilize the Earth's crust, preventing excessive shaking or disruption. This linguistic choice resonates with modern geological understanding of mountains formed by tectonic processes that stabilize continental plates. On a spiritual level, mountains symbolize steadfastness and permanence in God's creation, reflecting divine order amid natural complexity.

Rivers and Flowing Waters/ Rivers:
Rivers carry the semantic notion of movement and vitality, serving as life-giving arteries that irrigate the land and support ecosystems. Scientifically, rivers often originate from melting snow or rainwater in mountains, illustrating the interconnectedness between geological formations and hydrological cycles. Spiritually, rivers in the Qur'anic worldview represent continuous sustenance and blessing from God, vital for all creatures.

The Existence of Two Sexes in Plants:
One of the most scientifically remarkable phrases in the verse is the reference to "two sexes of every kind of plant," expressed as زَوْجَيْنِ اثْنَيْنِ (zawjayni ithnayn). The word زَوْج(zawj) literally means "pair" or "a component of a pair", or "mate," and here it signifies the presence of male and female components in plant species. This duality is fundamental for sexual reproduction in biology, where male and female reproductive organs enable fertilization and the generation of fruit. Linguistically, the phrase emphasizes complementarity and balance within creation, reflecting a recurring Qur'anic theme of pairs and

dualities. Historically, the scientific knowledge of plant sexes was not widespread during the Qur'an's revelation, making this an example of profound insight embedded in the text. Spiritually, the existence of pairs symbolizes divine wisdom and the harmonious order in nature.

The Night Covering the Day:

The verse further describes how "He causes the night to cover the day," using the verb يُغْشِي(yughshi), which means "to cover" or "envelop." This word indicates a successive, complete overlay, conveying the natural and continuous cycle where night follows day and vice versa. The terms اللَّيْلَ(al-layl) and النَّهَارَ(an-nahar) mean "night" and "day" respectively, representing a fundamental temporal polarity essential for life rhythms and biological clocks. Scientifically, this corresponds to the Earth's rotation and the alternation of light and darkness that governs ecological and human activity. Spiritually, the night and day cycles signify the divine orchestration of time and the balance maintained in creation, inviting reflection on the transient nature of existence and the constancy of divine order.

Overall Message and Reflection:

The verse concludes with the powerful statement: "Verily, in all this there are messages indeed for people who think" (إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ). The Arabic word آيَات(āyāt) is multifaceted, signifying signs, proofs, messages, evidences, and miraculous indications. These signs in the spreading of the earth, the presence of mountains and rivers, the reproductive pairs in plants, and the covering of day by night are not merely physical facts but carry spiritual significance. They invite human beings to engage in deep reflection and recognize the divine wisdom manifest in the natural order. The linguistic precision and

scientific accuracy of the terms used in this verse exemplify a harmony between language, science, and spirituality, encouraging a worldview that integrates rational observation with spiritual insight.

Verse 13:3 offers a concise yet profound portrayal of the earth's physical features and natural phenomena using Arabic words rich in semantic depth. The spreading of the earth (madda) reflects its purposeful preparation for life, mountains as anchors (rawasi) symbolize stability, rivers (anhara) sustain ecosystems, sexual pairs in plants (zawjayni ithnayn) highlight reproductive biology, and the night's covering of day (yughshi) denotes the orderly cycle of time. These elements collectively demonstrate an intricate design that invites scientific inquiry and spiritual contemplation, illustrating the Qur'an's multidimensional approach to understanding creation.

Scientific insights:

"Spread out the Earth" (mad'd al-arḍ):
It can be explained based on the gradual formation and expansion of Earth's surface through tectonic, volcanic, and sedimentary processes. Plate tectonics, erosion, and crustal spreading created habitable topography, including continents, plains, and basins.

"Placed therein firm mountains" (rawāsi):
Mountains are stabilizing geological structures formed through tectonic uplift and volcanic activity. They regulate Earth's crust, influence climate systems, and store water as glaciers, thus sustaining ecosystems.

"Flowing rivers" (anhār):
Rivers are critical for sustaining life. They emerge from mountain watersheds, shape landscapes, irrigate lands, and support biodiversity. The hydrological cycle is implicitly referenced—rainfall, river flow, evaporation, and renewal.

"Of all fruits, He made pairs" (zawjayni ithnayn):
This is a reference to sexual reproduction and genetic pairing in plant life—male and female structures, or pollen and ovule mechanisms. It hints at the biological design behind the propagation of life and biodiversity.

"Covers the day with night" (yughshī al-layla al-nahār):
Refers to Earth's rotation—an astronomical and geophysical reality that regulates light, heat, and circadian rhythms. This alternation sustains photosynthesis, animal behavior, and human activity cycles.

"In this are signs for people who reflect" (āyāt li-qawm yatafakkarūn):
The verse invites intellectual and spiritual contemplation. The Earth's geological stability, biological diversity, and cosmic order are not random—they are purposeful signs of a transcendent Creator.

Conclusion:
This verse integrates geological, ecological, and biological phenomena into a coherent theological worldview. It presents nature as a readable book—a set of āyāt (signs)—calling for interdisciplinary reflection by those who think (yatafakkarūn). The Qur'an thus aligns the scientific quest for understanding with the spiritual pursuit of meaning.

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آیت 4

وَ فِی الۡاَرۡضِ قِطَعٌ مُّتَجٰوِرٰتٌ وَّ جَنّٰتٌ مِّنۡ اَعۡنَابٍ وَّ زَرۡعٌ وَّ نَخِیۡلٌ صِنۡوَانٌ وَّ غَیۡرُ صِنۡوَانٍ یُّسۡقٰی بِمَآءٍ وَّاحِدٍ ۟ وَ نُفَضِّلُ بَعۡضَہَا عَلٰی بَعۡضٍ فِی الۡاُکُلِ ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیٰتٍ لِّقَوۡمٍ یَّعۡقِلُوۡنَ ﴿۴﴾

And there are on the earth [many] tracts of land close by one another [and yet widely differing from one another]; and [there are on it] vineyards, and fields of grain, and date-palms growing in clusters from one root or standing alone, [all] watered with the same water: and yet, some of them have We favoured above others by way of the food [which they provide for man and beast]. Verily, in all this, there are messages indeed for people who use their reason. (13:4)

….

Explanation:

“وَ فِی الۡاَرۡضِ قِطَعٌ مُّتَجٰوِرٰتٌ” (On the earth are tracts of land adjoining one another)

The phrase “قِطَعٌ” is the plural of “قِطْعَةٌ”, meaning “a piece” or “a portion.” It refers to discrete segments, sections, or patches. The adjective “مُّتَجٰوِرٰتٌ” derives from جِوَارٌ (neighboring, adjacency) and is a noun of the active participle form (باب تفاعل), indicating mutual adjacency or close proximity. Hence, these “pieces” or “tracts” of land lie side by side, contiguous but distinct.

This expression emphasizes the heterogeneity of the earth's surface — it is not a uniform mass but a mosaic of varying land types, ecosystems, and soil compositions. Scientifically, this corresponds to the concept of ecological niches and biomes, where different habitats exist adjacent to each other, each with distinct characteristics (e.g., clayey soils vs. sandy deserts, fertile plains vs. barren lands).

Modern geology further elucidates this diversity through the concept of tectonic plates — large rigid segments (قطعات) of the Earth's lithosphere moving in relation to each other, giving rise to diverse geological formations and habitats.

"وَّ جَنّٰتٌ مِّنۡ اَعۡنَابٍ وَّ زَرۡعٌ" (And vineyards, and fields of crops)
The mention of جَنّٰتٍ (gardens or plantations) of اَعۡنَابٍ (grapes) and زَرۡعٍ (various cultivated crops) highlights agricultural diversity. Grapevines and cereal or vegetable crops represent different agricultural practices adapted to varied soil and climatic conditions within these contiguous tracts.

This plurality of vegetation demonstrates biodiversity and specialized cultivation adapted to micro-environments. It reflects ecological and agronomic knowledge consistent with current understandings of plant biology and ecosystem management.

"وَّ نَخِيۡلٌ صِنۡوَانٌ وَّ غَيۡرُ صِنۡوَانٍ" (And date palms, some growing in clusters, others singly)
نَخِيۡلٌ refers to date palms, a significant staple and symbol of fertility in many cultures.

The term صِنْوَانٌ (singular صَنْوٰى) means "branches or stems emerging from one root," indicating clonal growth where multiple trunks or stems arise from a single root system — effectively a cluster or group of palms genetically identical.

Conversely, غَيْرُ صِنْوَانٍ means individual trees growing from separate roots, distinct and separate plants.

Modern botany confirms that some date palms propagate by offshoots from the same root (forming clonal clusters), while others arise from separate seeds.

"يُسْقٰى بِمَآءٍ وَّاحِدٍ" (All watered by the same water)
This phrase emphasizes a unifying ecological factor — the same water source irrigates these diverse plants, whether clustered or solitary, different crops or vineyards.

Water here symbolizes a fundamental shared resource sustaining all forms of plant life despite their variety. Scientifically, it represents the hydrological cycle and the distribution of nutrients via water, an essential element of terrestrial ecosystems.

"وَنُفَضِّلُ بَعْضَهَا عَلٰى بَعْضٍ فِى الْأُكُلِ" (Yet We cause some of them to excel others in the quality of their fruit)
This highlights differential productivity and nutritive value among plants grown from the same water source, underscoring natural variation. Modern agricultural science studies such variation to improve crop breeding and food security.

It also speaks to ecological adaptation and evolutionary processes that cause diversity in plant characteristics even within close proximity.

"اِنَّ فِیۡ ذٰلِکَ لَاٰیٰتٍ لِّقَوۡمٍ یَّعۡقِلُوۡنَ" (Indeed, in this are signs for people who reason)
This concluding statement directs attention to the presence of signs (آیات) — evidence of deliberate design and order in natural phenomena — inviting intellectual reflection.

It underlines the Quran's emphasis on rational thought (عقل) and observation as means to comprehend the universe and recognize divine wisdom.

Conclusion:
This verse encapsulates several scientific truths expressed in concise linguistic terms, simultaneously inviting reflection on divine providence. The earth's surface is described as a patchwork of adjacent yet distinct ecological zones supporting diverse plant life. The specific reference to clustered and solitary date palms reveals a detailed botanical understanding. The uniform water source points to ecological interconnectedness, while variation in food quality underscores biological diversity and evolutionary adaptation.

From a spiritual perspective, the verse calls for the use of reason and contemplation of nature's signs as a pathway to deeper understanding and acknowledgment of a purposeful Creator. The intricate balance and diversity in the earth's ecosystems exemplify wisdom beyond random chance, encouraging the seeker to engage in thoughtful study and appreciation of creation.

Another meaning of وَ فِی الۡاَرۡضِ قِطَعٌ مُّتَجٰوِرٰتٌ
Based on the modern geological understanding, this term can be thought to have a subtle allusion to what today we call tectonic plates.
قِطَعٌ (qiṭaʿun) – "pieces", "portions", or "tracts", implying sections of the earth.
مُّتَجَاوِرَاتٌ (mutajāwirātun) – "neighboring", "adjacent", meaning lying side by side.

In classical tafsir, this has traditionally been understood to refer to:

- Fertile and barren lands being adjacent.
- Different soil types, elevations, and climates — all existing side by side on Earth.

From a geological and Earth sciences viewpoint:
The earth's lithosphere is divided into large tectonic plates, which are indeed qiṭaʿ mutajāwirah — adjoining massive sections of the earth's crust. These plates are constantly moving, colliding, diverging, and sliding past one another, leading to mountain formation, volcanism, and earthquakes.

While the Qur'an is not a geology textbook, this verse may contain what many scholars call "iʿjāz al-ʿilmi" — a miraculous anticipatory statement:

- The use of "qiṭaʿ" in the plural, suggesting multiple distinct units of the earth.
- Their juxtaposition (mutajāwirāt) subtly reflects what we now understand as tectonic boundaries, especially continental plates or crustal blocks.

- This also resonates with verses describing mountains as pegs (Qur'an 78:6–7), which could relate to stabilization functions resulting from tectonic uplift.

This part of the verse thus can be translated as: And within the earth are diverse regions lying side by side".

We can see in it a subtle yet profound pointer to the structured fragmentation of the Earth's crust, as seen in geological formations and tectonic plates, and a sign of divine design in both diversity and balance.

…

آیت: 8

اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَ مَا تَغِيْضُ الْاَرْحَامُ وَ مَا تَزْدَادُ ؕ وَ كُلُّ شَیْءٍ عِنْدَهٗ بِمِقْدَارٍ ﴿۸﴾

God knows what any female bears [in her womb], and by how much the wombs (of mothers) may fall short [in gestation], and by how much they may increase [the average period]: for with Him everything is [created] in accordance with its scope and purpose. (13:8)

….

Explanation:

God has complete knowledge of all that any female conceives, and of all the changes that take place in the womb, whether it contracts or expands, whether gestation is shortened or prolonged. And everything with Him exists according to a precise measure, proportion, and design.

Linguistic Analysis

"يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثىٰ"

“God knows what every female carries”

The verb "يَعْلَمُ" (yaʿlamu) indicates perfect, present-tense knowledge—active, ongoing, and comprehensive.

The noun "كُلُّ أُنثىٰ" (every female) is universal, not limited to human beings—it encompasses all species, from mammals to oviparous creatures, emphasizing the total inclusivity of divine knowledge.

"تَغِيْضُ الأَرْحَامُ وَ مَا تَزْدَادُ"

The verbs "تَغِيْضُ" (taghiḍu) and "تَزْدَادُ" (tazdādu) are antonymic.

"تَغِيْضُ" comes from the root غ-ى-ض, meaning “to shrink, diminish, or be reduced.”

"تَزْدَادُ" is from ز-ى-د, meaning “to increase, augment, or exceed.”

Grammatically, these are present-tense verbs, indicating active biological processes.

Together, they convey fluctuations in gestational development: from miscarriages and preterm birth to extended gestation, larger-than-expected fetuses, or twinning.

"وَ كُلُّ شَىْءٍ عِندَهُ بِمِقْدَارٍ"

The word "مِقْدَارٍ" derives from ق-د-ر, meaning “measure, proportion, quantitative value.”

This reflects an underlying cosmological and biological system, implying that every phenomenon operates within a divine algorithm of precise quantity, timing, and structural limits.

Scientific Reflections

This verse implicitly references concepts at the heart of modern reproductive biology, embryology, and systems science:

A. Genetic Determination and Embryonic Development

The statement that God knows what every female carries encompasses phenomena such as:

- Genotypic details: male/female sex determination (XX/XY chromosomes), congenital conditions, genetic mutations, inherited traits.
- Epigenetic markers and developmental programming that determine later phenotype.

B. Variations in Gestational Duration

"What wombs reduce or increase" encompasses conditions such as:

- Miscarriages (spontaneous abortion),
- Preterm labor, delayed labor, and
- Anomalies in fetal growth curves, such as intrauterine growth restriction (IUGR) or macrosomia.

These are measurable within medical science, tracked using fetal ultrasounds, hormone levels, and genetic screening. The Qur'an roots all these dynamic outcomes in divine knowledge and will.

C. Biological Constants and Divine Proportionality

The phrase "everything with Him is according to a fixed measure" resonates with:

- Homeostasis in biological systems,
- Genetic coding (DNA as a quantified language of life),

- Physical constants (Planck constant, speed of light, gravitational constant),
- Physiological parameters such as gestation periods specific to each species, regulated by hormonal cascades.

Spiritual and Theological Insights
The verse asserts God's omniscient oversight over the most hidden and subtle processes of life—those that even modern diagnostic tools can only partially detect.

Womb dynamics—where life is initiated and formed—are seen not just as biological events, but as signs (āyāt) of divine wisdom and intentionality.

"مِقْدَارٍ" (measure) refers to only to the scientific measure of things, but also to the metaphysical principle of divine qadr (decree, proportion, calibration), suggesting that all creation unfolds within a pre-written design, known fully only to the Creator.

This includes the moral and spiritual potential of the child (as classical scholars have commented): that God knows not just the physical being but the future soul, character, and destiny.

Integration: Divine Knowledge and Scientific Process
While the Qur'an ascribes total knowledge to God, it does not deny the pursuit of knowledge through empirical means. The verse actually subtly inspires the pursuit of scientific discovery. Scientific discovery is not a challenge to divine knowledge, but rather a gifted unfolding of the divine system placed within the universe. Every embryo, womb, and birth is a microcosm of

divine precision and wisdom. Behind observable laws lies a moral and intelligent structure.

Thus, verse 13:8 provides a profound convergence point between theology, linguistics, and biological science. It portrays God's all-encompassing knowledge of reproductive events, from conception to delivery, not only as a theological assertion, but as a cosmic, biological, and moral reality. The verse invites the reader to reflect on the precision, proportionality, and purpose embedded in natural processes and to recognize them as signs (āyāt) for those who think (لِّقَوْمٍ يَّعْقِلُوْنَ in the previous verse).

…

آیات: 12، 13

هُوَ الَّذِیْ یُرِیْكُمُ الْبَرْقَ خَوْفًا وَّ طَمَعًا وَّ یُنْشِئُ السَّحَابَ الثِّقَالَ ﴿۱۲﴾
وَ یُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَ الْمَلٰٓئِكَةُ مِنْ خِیْفَتِهٖ ۚ وَ یُرْسِلُ الصَّوَاعِقَ فَیُصِیْبُ بِهَا مَنْ یَّشَآءُ وَ هُمْ یُجَادِلُوْنَ فِی اللّٰهِ ۚ وَ هُوَ شَدِیْدُ الْمِحَالِ ﴿۱۳﴾

-

(God) He it is who displays before you the lightning (in the atmosphere), to give rise to (both) fear and hope, and calls heavy clouds into being, (13:12)
and the thunder extols His limitless glory and praises Him, and (so do) the angels, in awe of Him; and He (it is who) lets loose the thunderbolts and strikes with them whom He wills. And yet, they (the deniers of truth) stubbornly argue about God, notwithstanding (all evidence) that He alone has the power to contrive whatever His unfathomable wisdom wills. (13:13)

….

Explanation:

Linguistic Analysis:
"يُرِيكُمُ الْبَرْقَ" (He shows you the lightning):
The verb "يُرِيكُم" (yurīkumu) is from the root ر-أ-ي, meaning "to cause to see." This is a causative form implying intentional presentation.

"خَوْفًا وَطَمَعًا" (fear and hope):
This binary phrase expresses emotional polarity:
خوف (khawf) – fear (of destruction, death, divine punishment)
طمع (ṭamaʿ) – hope (for rainfall, renewal, divine mercy)

This juxtaposition is a hallmark of the Qur'anic style, inviting reflection on the duality of divine signs, simultaneously awe-inspiring and life-sustaining.

"السَّحَابَ الثِّقَالَ" (the heavy clouds):
"السَّحَاب" – clouds in a collective or mass noun form.
"الثِّقَالَ" – from ثَقُلَ, meaning "heavy, weighty", indicating massive, water-laden cumulonimbus formations.

This phrase is scientifically significant: modern meteorology confirms that storm clouds may contain millions of tons of water vapor, transported over vast distances by atmospheric currents.

"يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ" (the thunder glorifies Him with praise):
"يُسَبِّحُ" – glorifies, from س-ب-ح, conveying praise in cosmic obedience; it carries the core meaning of moving swiftly,

gliding, or floating, and in its theological or spiritual usage, it develops the sense of glorifying, praising, or declaring God's transcendence.

"الرعد" – thunder (the auditory result of rapid air expansion from lightning).

The phrase reflects personification, where thunder symbolizes nature's submission to divine law, expressed through "language of state" (لسان الحال) rather than speech. It can be understood as a metaphorical expression of nature's awe-inspiring power within a divinely ordered cosmos.

"الصَّوَاعِقَ" (thunderbolts/lightning strikes):

The plural of صاعقة, meaning a sudden, destructive electrical discharge. It aligns with modern atmospheric electricity and lightning phenomena.

"شَدِيدُ الْمِحَالِ" (possessor of formidable power):

"محال" derives from م-ح-ل, with layered meanings including plan, stratagem, resistance, or overpowering might.

This closing phrase asserts that God's creative power is not passive, but active, strategic, and irresistible in unfolding cosmic order.

Scientific Reflections

These verses offer a multilayered portrayal of atmospheric phenomena as manifestations of divine design.

A. Lightning and Thunder as Observable Signs

Lightning is a high-energy discharge caused by an imbalance in the cloud and ground electric potential, often exceeding 100 million volts.

The fear aspect arises from its destructive power (fires, fatalities), while hope relates to its precursor role in rain, which sustains ecosystems and agriculture.
Thunder is the acoustic result of lightning, with sound waves generated by sudden air expansion.

B. Heavy Clouds as Massive Carriers of Water
The phrase "السَّحَابَ الثِّقَالَ" scientifically corresponds to nimbostratus or cumulonimbus clouds, which:
Transport up to 500,000 tons of condensed water vapor.
Form over oceans, then advect inland via pressure systems, paralleling the Qur'anic description of wind-borne cloud migration.

C. Atmospheric Electricity and Natural Laws
Lightning strikes obey physical laws (Coulomb's Law, electric field dynamics), these laws are expressions of divine will, not autonomous systems.

The divine "sending" of thunderbolts does not signify random occurrences but rather the operation of natural principles embedded within creation (takwīn). In Quranic phraseology, when God is described as performing an action, it generally means that He does so through the laws He has ingrained in the universe, whether physical, social, or spiritual.

Spiritual Insights

- Lightning and thunder, though scientifically explicable, remain existentially awe-inspiring.
- The fear/hope dialectic is central to the human condition and spiritual psychology; awe of divine might coupled with longing for mercy.

- Angels glorifying God reflects a cosmos in constant remembrance and submission, where forces of nature are not mute but eloquent in praise.

The mention of people disputing about God, despite these powerful signs, underscores a central Qur'anic critique: cognitive dissonance in the face of evident design. In contemporary terms, this may be seen as scientific denialism, metaphysical reductionism, or the refusal to infer meaning from order.

4. Integration: Natural Law as Divine Speech
The Qur'anic worldview asserts that natural laws are not self-originating but expressions of divine wisdom (ḥikmah). Thus:

- What appears as random lightning strikes, is, in fact, law-governed and divinely encoded.
- When the Qur'an says "God does X," it means "God causes X to occur through the laws He has instituted in nature."

This offers a non-dualistic synthesis between spirituality and science:

- Scientific models describe how phenomena unfold. Qur'anic revelation reveals why they carry moral-spiritual meaning.

Conclusion
These verses (13:12,13) present a theocosmic vision of meteorology: where lightning, thunder, clouds, and storm are not just physical phenomena but theophanies—manifest signs

of divine wisdom, power, and presence. The verses intricately align with:

- Contemporary atmospheric science (cloud physics, electricity, precipitation dynamics),
- Linguistic depth (through metaphor, dual meanings, and personification),
- And spiritual significance (in emotional, ethical, and existential dimensions).

Those who reject the implications of such order, despite its repeated and observable manifestation, are described as arguing against God, not due to lack of evidence, but due to a moral and metaphysical resistance to meaning.

…
Metaphorical Interpretation

The Laws of Nature as Divine Ordinance
The Qur'an here presents a deeply insightful description of natural phenomena, interpreting them not merely as mechanical processes but as manifestations of divine will expressed through natural law. Modern science refers to the atmospheric processes behind thunder, lightning, and cloud formation in terms of electromagnetic charge separation, aerodynamic uplift, and condensation. The Qur'anic worldview aligns closely with this; while attributing causation to God, it does not negate physical mechanisms; rather, it sees them as the expression of God's will through the fabric of creation.

Lightning and Emotional Response
"You see the lightning which gives rise to both fear and hope."

Scientifically, lightning occurs due to charge differentials within cumulonimbus clouds. The Qur'an acknowledges the physical cause but emphasizes the human psychological response—fear of destruction (e.g., lightning strikes) and hope for rain that nurtures life. This dual reaction reflects the ambivalent awe that natural forces invoke: they are both terrifying and life-giving, reflecting divine power and mercy in balance.

Cloud Movement and Heavy Clouds ("السحاب الثقال")
Winds carry massive clouds—filled with millions of tons of water vapor—across great distances. These "heavy clouds" are now known to contain immense volumes of moisture, capable of transforming arid lands into verdant ecosystems. The Qur'an's mention of "السحاب الثقال" is scientifically accurate and spiritually resonant—it emphasizes the weight and majesty of creation that is both purposeful and precisely ordered.

Thunder as Praise: Natural Forces Obeying Divine Law
"The thunder glorifies Him with His praise…"
At first glance, this might seem metaphorical, but it also reflects a spiritual naturalism: every natural force operates in full submission to the laws established by God, what the Qur'an terms His takwīnī amr (cosmic command). Thunder, understood scientifically as the shockwave following a lightning strike, is seen here as a non-verbal proclamation of divine order; its roar symbolizing power, structure, and praise.

Submission of All Causes (أسباب) to God's Law
The verse declares that all asbāb (causes and forces) are subservient to God's command. This is compatible with the contemporary scientific view of a universe governed by fixed physical laws—the Qur'an simply emphasizes that these laws

are not autonomous; they are embedded within creation by an intentional Creator. The laws of thermodynamics, electromagnetism, and hydrology are not random; they are ayaat (signs), divine grammar written into the structure of the cosmos.

The Argument of the Deniers

Despite this harmony and regularity in nature, deniers argue about God's existence and unity. The Qur'an points out the irrationality of this denial: when all observable phenomena demonstrate consistency, order, and purpose, the insistence on randomness or pure materialism appears epistemologically weak.

Lightning as Spiritual Illumination

The flash of lightning is a symbol of divine insight or awakening, a sudden clarity that lights the soul's dark sky. Just as lightning illuminates the landscape momentarily, so too revelation illuminates the soul, sometimes briefly, but powerfully.

Thunder as the Voice of Conscience or Divine Majesty

Thunder, loud and powerful, mirrors the inner reverberation of divine truth—the shaking of certainty or ego. It metaphorically represents the tremor of the soul when confronted with the majesty of God or the truth of revelation.

Rain as Mercy and Revival

Rain is a perennial Qur'anic metaphor for divine mercy and spiritual revival. It softens hardened earth just as divine grace softens the hardened heart. The hope for rain parallels the seeker's hope for divine nearness.

Wind as Divine Impulse

The winds that move clouds metaphorically refer to divine will or inspirational forces that stir the soul, move ideas, or direct history. They are invisible yet decisive in their influence—agents of movement and transformation.

….

آیت:17

…..

اَنۡزَلَ مِنَ السَّمَآءِ مَآءً فَسَالَتۡ اَوۡدِيَةٌۢ بِقَدَرِهَا فَاحۡتَمَلَ السَّيۡلُ زَبَدًا رَّابِيًا ؕ وَ مِمَّا يُوۡقِدُوۡنَ عَلَيۡهِ فِى النَّارِ ابۡتِغَآءَ حِلۡيَةٍ اَوۡ مَتَاعٍ زَبَدٌ مِّثۡلُهٗ ؕ كَذٰلِكَ يَضۡرِبُ اللّٰهُ الۡحَقَّ وَ الۡبَاطِلَ ؕ فَاَمَّا الزَّبَدُ فَيَذۡهَبُ جُفَآءً ۚ وَ اَمَّا مَا يَنۡفَعُ النَّاسَ فَيَمۡكُثُ فِى الۡاَرۡضِ ؕ كَذٰلِكَ يَضۡرِبُ اللّٰهُ الۡاَمۡثَالَ ﴿۱۷﴾

- ---

He sends down water from the sky, and (once-dry) river-beds are running high according to their measure, the stream carries scum on its surface; and, likewise, from that (ore) which they (the people) smelt in the fire in order to make ornaments or utensils, (there rises) scum. In this way, does God set forth the parable of truth and falsehood: for, as far as the scum is concerned, it passes away as (does all) dross; but that which is of benefit to humankind abides on earth. In this way does God set forth the parable. (13:17)

……

[Whenever] He sends down water from the sky, and [once-dry] river-beds are running high according to their measure, the stream carries scum on its surface; and, likewise, from that [metal] which they smelt in the fire in order to make ornaments or utensils, [there rises] scum. In this way does God set forth the parable of truth and falsehood: for, as far as

the scum is concerned, it passes away as [does all] dross; but that which is of benefit to man abides on earth. In this way does God set forth the parable. (Muhammad Asad)
….
He sendeth down water from the sky, so that valleys flow according to their measure, and the flood beareth (on its surface) swelling foam - from that which they smelt in the fire in order to make ornaments and tools riseth a foam like unto it - thus Allah coineth (the similitude of) the true and the false. Then, as for the foam, it passeth away as scum upon the banks, while, as for that which is of use to mankind, it remaineth in the earth. Thus Allah coineth the similitudes. (Muhammad M. Pickthall)
…..

He sends down water from the skies, and the channels flow, each according to its measure: But the torrent bears away to foam that mounts up to the surface. Even so, from that (ore) which they heat in the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus doth Allah (by parables) show forth Truth and Vanity. For the scum disappears like froth cast out; while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables. (Abdullah Yusuf Ali)
….

Explanation:

God (through the agency of His laws) sends down water from the heights of the sky/clouds and the valleys, each according to its capacity, begin to flow. The torrents carry upon their surface a rising foam. Likewise, when metals are melted in fire to craft

ornaments or tools, a similar scum rises to the top. Thus, does God articulate a parable of truth and falsehood: as for the foam, it vanishes like discarded dross, but what benefits humankind endures in the earth. Thus does God expound parables (of truth and falsehood, for people to understand the reasons of rise and fall/ survival and decay).

Linguistic Insights:

اَنْزَلَ مِنَ السَّمَآءِ مَآءً: The verb "anzala" (He sent down) denotes a deliberate, orderly act of descending from above. "Min al-samā'i" (from the sky/clouds/heaven) not only refers to meteorological rain, but spiritually alludes to divine revelation, truth, and inspiration.

فَسَالَتْ اَوْدِيَةٌۢ بِقَدَرِہَا: The valleys flow "according to their measure." "Bi-qadarihā" highlights the principle of proportional receptivity—how each recipient (whether a valley, a heart, or a civilization) engages with divine input in accord with its own intrinsic capacity.

زَبَدًا رَّابِيًا: Zabadan rābiyā means "a swelling froth or foam." The term zabad implies superficiality and volatility, i.e., ephemeral presence without core substance. Rābiyā (swelling, bulging) gives an image of dramatic visibility that belies a lack of enduring value.

كَذٰلِكَ يَضْرِبُ اللّٰهُ الْحَقَّ وَالْبَاطِلَ: "In this way, does God present the example of Truth and Falsehood." Yaḍrib here implies not only "to strike" but "to coin" or "to present vividly." It's a literary form of mathal - an allegory rooted in observable reality.

Scientific Insights:

1. Hydrology and Natural Flow Systems:
The imagery of rain falling and valleys channeling it reflects a core principle of hydrology: water runoff flows into drainage basins based on topography and terrain permeability. This natural distribution mimics the dissemination of knowledge, where individuals or societies absorb divine guidance in accordance with their spiritual depth or social capacity.

2. Foam Dynamics in Turbulent Flow:
In physics, foam or froth results from the aeration of liquids under turbulent conditions—ephemeral by nature, it rises but does not contribute to the substance of the flow. This parallels how falsehood or superficial culture may dominate public attention, yet is structurally unstable and dissipates with time.

3. Metallurgy and Slag Formation:
The second analogy refers to pyrometallurgy, particularly the smelting of ores like copper or iron. The useful metal, dense and valuable, settles at the bottom, while slag (impurities, oxidized waste) floats and is skimmed off. In chemistry and chemical engineering, this is a purification process guided by thermodynamic separation; purity emerges through intense fire.

Spiritual Insights:
This parable elegantly conveys the Qur'anic theory of truth and falsity:

Truth (al-ḥaqq) is that which is useful, life-giving, and enduring. It corresponds with the fitrah (primordial nature) of the universe. It nourishes, stabilizes, and endures.

Falsehood (al-bāṭil) is froth, dazzling but hollow; produced by noise, fire, or turbulence, but fated to disappear without lasting impact.

Philosophy of History and Sociopolitical Insights:
The verse reveals a universal law of civilizations: those entities—nations, movements, individuals—that benefit humanity, endure. Those founded on spectacle, vanity, and exploitation are eventually cast off by the stream of time.

Historical Materialism with Theistic Ethics: Unlike materialism, which sees history as class struggle alone, this Qur'anic model offers a moral dynamics; societies persist based on their ethical contribution to human flourishing, not merely their power.

Unbiased Natural Law: The verse proclaims this law as general (قانونِ عام): it operates regardless of creed, lineage, or ideology. Even religious communities, if they produce "foam," are not spared decline.

Natural Selection of Societal Forms: The Qur'an anticipates a form of ethical natural selection: what is beneficial is preserved (like genetic traits), what is harmful or useless is phased out.

Cosmological and Moral Ecology:
Just as ecological systems retain only elements that serve the balance of life, so too human societies must align with the metaphysical ecology of the universe. Falsehood and vice are not merely moral failings; they are also disharmonies with the fundamental design or blueprint of the cosmos.

God's creation is teleological: things exist with a purpose. That which fulfills purpose remains.

Divine pedagogy through observable metaphors: These parables are not arbitrary stories, but principles embedded in physical processes—water cycles, metal purification, entropy, and sustainability.

A Universal Law of Reality:

This verse employs a double-layered parable grounded in two observable natural phenomena:

First, it draws our attention to rainfall. When rain falls from the sky and flows through valleys and riverbeds, each channel carries water in proportion to its capacity. However, the forceful torrent also carries froth or foam—a surface-level, frothy residue that floats temporarily but has no lasting substance.

Second, the verse turns to metallurgy, specifically, the pyrometallurgical process. When raw metal ore is heated with other substances to extract usable metal for crafting jewelry or tools, slag or dross (impure scum) rises to the top. This waste material is later skimmed off and discarded. The valuable substance remains and is preserved.

Through these illustrations, the Qur'an highlights a foundational principle upon which the entire natural and moral universe operates:

- That which is beneficial and valuable endures. That which is worthless, superficial, or harmful—however prominent it may appear—eventually fades away.
- The foam, no matter how visible or voluminous, is transient.
- The pure water that nourishes the earth, or the refined metal useful to humanity, remains.

This is not merely linguistic—it is a scientific, philosophical, and ethical axiom embedded into the fabric of the universe.

Implications for Societies and Civilizations:

This natural law applies equally to human societies and civilizations:

As long as a nation or people contribute something beneficial to humanity—knowledge, justice, innovation, moral guidance—they are sustained and elevated.

When a community ceases to offer benefit, becoming corrupt, unjust, exploitative, or hollow, it begins to disintegrate. Its prominence was like foam—visible but unsubstantial.

This law of divine justice (sunnat Allah) operates without bias across time and space. It is not limited to one community, race, or era.

The Moral Dimension: Truth vs. Falsehood
From this example, we also derive a clear Qur'anic definition of truth and falsehood:

Truth (al-ḥaqq) is that which benefits creation, aligns with the intrinsic order (fiṭrah) of the cosmos, and possesses enduring value.

Falsehood (al-bāṭil) is that which may seem powerful or attractive, but brings no real benefit, and ultimately dissolves like foam.

Thus, truth is not defined by majority, visibility, or volume—but by lasting utility, ethical substance, and harmony with the divine order.

Alignment with the Universe's Moral Architecture
God created the universe on a positive, beneficial nature (fiṭrah). Every process that is constructive, life-giving, and nourishing aligns with this inherent nature and is thus sustained.

Useless or harmful things are rejected by the system itself—be it ecological, biological, social, or moral.

Even if they temporarily rise to the surface, nature will eventually purge them.

The Divine Law of Benefit and Endurance
This verse offers us a profound, layered understanding of how truth functions in the world:

"That which benefits humanity remains; that which does not is discarded."

It is a call to discernment, purpose-driven existence, and moral contribution. Everything in this world, including ideologies, institutions, and individuals, will ultimately be tested by this principle.

Conclusion:
This verse establishes a cosmic law: Truth (Haqq) is that which benefits creation, and Falsehood (Batil) is that which, despite its frothy appearance, is useless; it eventually vanishes. The Qur'an presents this through precise analogies drawn from hydrology and metallurgy, appealing both to intellect and conscience. Whether in the purification of ore or the channeling of rainwater, the ultimate measure of worth is benefit to life. This becomes a litmus test not only for ideas and beliefs, but for civilizations, systems of power, and personal lives.

It is a verse of scientific realism, spiritual clarity, and moral universalism—a statement of divine law that governs both matter and meaning.
…..

Surah Ibrahim, Surah 14

سورة ابراہیم (سورہ نمبر 14)

آیات: 32-34

اَللّٰهُ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ وَ اَنۡزَلَ مِنَ السَّمَآءِ مَآءً فَاَخۡرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزۡقًا لَّکُمۡ ۚ وَ سَخَّرَ لَکُمُ الۡفُلۡکَ لِتَجۡرِیَ فِی الۡبَحۡرِ بِاَمۡرِهٖ ۚ وَ سَخَّرَ لَکُمُ الۡاَنۡهٰرَ ﴿۳۲﴾

وَ سَخَّرَ لَکُمُ الشَّمۡسَ وَ الۡقَمَرَ دَآئِبَیۡنِ ۚ وَ سَخَّرَ لَکُمُ الَّیۡلَ وَ النَّهَارَ ﴿۳۳﴾

وَ اٰتٰىکُمۡ مِّنۡ کُلِّ مَا سَاَلۡتُمُوۡهُ ؕ وَ اِنۡ تَعُدُّوۡا نِعۡمَتَ اللّٰهِ لَا تُحۡصُوۡهَا ؕ اِنَّ الۡاِنۡسَانَ لَظَلُوۡمٌ کَفَّارٌ ﴿۳۴﴾

[And remember that] it is God who has created the heavens and the earth, and who sends down water from the sky and thereby brings forth [all manner] of fruits for your sustenance; and who has made ships subservient to you, so that they may sail through the sea at His behest; and has made the rivers subservient [to His laws, so that they be of use] to you, (14:32)

and has made the sun and the moon, both of them constant upon their courses, subservient [to His laws, so that they be of use] to you; and has made the night and the day subservient [to His laws, so that they be of use] to you. (14:33)

And [always] does He give you something out of what you may be asking of Him; and should you try to count God's blessings, you could never compute them. [And yet,] behold, man is indeed most persistent in wrongdoing, stubbornly ingrate. (14:34)

……

Explanation:

Scientific insights:

Hydrological and Ecological Systems

- The descent of rain and the generation of crops (v.32) reflect a tightly regulated water-carbon-nutrient cycle, where solar energy, atmospheric dynamics, and biological systems interact.
- These processes represent eco-sustainability mechanisms designed to preserve biospheric equilibrium and ensure the continuity of life.

Marine Navigation and Fluid Mechanics

- "The ships sailing at His command" alludes to fluid dynamics, buoyancy, and human innovation in maritime travel, enabled by the understanding of physical laws (e.g., Archimedean principles, wave mechanics, propulsion).
- "بِأمره" (bi-amrihi – "by His command") may refer to the laws of science embedded in nature (as part of God's amr takwīnī—creative decree/ creative command; laws of nature ingrained by God).

Rivers and Freshwater Systems

- Rivers represent the terrestrial arteries of freshwater, essential for agriculture, human consumption, and ecological diversity.
- Their mention as "subjugated" reflects their accessibility, predictable flow, and integration into human civilization and geography.

Celestial Bodies: The Sun and Moon

- The sun and moon are described as "دَائِبَيْنِ" (dāʾibayn – continuously active/moving), pointing to celestial mechanics: stable orbits, axial rotations, and gravitational synchrony.
- Their subjugation refers to their predictability and utility: timekeeping (lunar/solar calendars), tidal cycles, photosynthesis, and climatic regulation.

Day and Night: Circadian and Chronological Systems

- Alternation of day and night supports circadian rhythms, energy cycles, and psychological regulation in humans and animals.
- This rhythmic pattern is an astro-biological feature built into Earth's rotation and axial tilt, fine-tuned for biological life.

Spiritual insights:

Divine Intentionality in Natural Laws

- These verses invite contemplation of the non-randomness of nature. Everything from cosmic motion to rainfall is positioned as an act of divine will (amr).
- Scientific law, in Qur'anic thought, becomes a reflection of divine wisdom rather than an autonomous system.

Human Cognition and Technological Agency

- By stating "He subjected [these things] to you," the Qur'an highlights not only divine generosity but human capacity; our ability to understand, manipulate, and innovate using nature's materials.

- This dual agency—divine provision and human application—is the foundation of technological progress (i.e., "تسخير كائنات").

Gratitude vs. Ingratitude
"If you were to try to count the blessings of God, you could not enumerate them..."

- This rhetorical expression underscores human epistemic limits: despite our growing scientific knowledge, the totality of divine beneficence is immeasurable.
- The final verse diagnoses the ethical tendency of humans as "ظَلُومٌ كَفَّارٌ" (profoundly unjust and deeply ungrateful)—terms that go beyond ingratitude to denote a willful moral blindness.

Overall message:

These verses frame natural systems as gifts embedded with discoverable laws, which humans are encouraged to study, utilize, and respect. "Tashkhīr" (Subjugation) is thus both a physical reality and a spiritual opportunity: to witness divine generosity and to respond with stewardship and humility.

Scientific exploration, in this worldview, is not an act of dominance over nature, but a form of grateful participation in a divinely calibrated system.

Through the repeated emphasis on "سَخَّرَ لَكُم" ("He has subjected for you"), the verses underscore that the elements of the universe—rain, vegetation, ships, rivers, the sun and moon, night and day—are not arbitrary phenomena but purposeful

gifts embedded within a framework of divine laws (takwīnī laws). The human being is thus situated not as a passive recipient but as an active participant, endowed with the cognitive and moral faculties to understand, utilize, and respond with gratitude to these blessings. However, the concluding warning—that despite this abundance, "human beings are deeply unjust and ungrateful"—points to a spiritual dissonance: the failure to morally align with the very order that enables human survival and advancement. The verses call for a renewed consciousness of divine generosity, a humility before the vastness of creation, and a commitment to ethical stewardship rooted in gratitude.

Explanation of "[And yet,] behold, man is indeed most persistent in wrongdoing, stubbornly ingrate" (Arabic: إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ):

ظَلُومٌ (ẓalūm): an exaggerated form of ظالم (ẓālim), meaning "extremely unjust"—one who constantly violates justice, misuses blessings, or fails to give others (including God) their due.

كَفَّارٌ (kaffār): an intensive form of كافر (kāfir), meaning "intensely ungrateful" or "habitually denying favors," particularly by failing to acknowledge or appreciate divine beneficence.

This description refers specifically to humanity's failure to respond appropriately to the vast array of divine gifts mentioned in the prior verses, such as the creation of the heavens and earth, the water cycle, the growth of fruits for sustenance, the navigability of seas and rivers, and the cosmic

order of day, night, sun, and moon, all of which are سَخَّرَ لَكُم ("subjugated for you").

In context, the statement highlights the moral contradiction that despite being surrounded by a finely tuned, life-sustaining universe tailored for human benefit and survival, humans often neglect their ethical and spiritual responsibilities. Instead of responding with humility, gratitude, and stewardship, they exploit, ignore, or deny these signs. Thus, this verse functions both as a critique of human arrogance and ingratitude and as a call to self-awareness, urging individuals to realign themselves with the divine purpose embedded in creation.

The phrase "إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ" ("Indeed, man is most unjust and persistently ungrateful"), while linguistically general (using the universal noun al-insān, "man"), is particularly directed toward those among human beings who, despite receiving countless blessings, fail to acknowledge their Divine Source. This includes:

The Spiritually Negligent and Morally Complacent
Those who benefit from the natural and cosmic order, such as rain, fruit, navigation, day and night, but do not reflect on their origin or express gratitude through worship, justice, and ethical living.

The Materially Prosperous but Spiritually Bankrupt
Individuals or societies that have mastered the laws of nature (through science, trade, or technology) but use them without recognizing or acknowledging the Creator and moral obligations. Their ingratitude lies not in ignorance of blessings,

but in severing those blessings from their metaphysical significance.

Thus, the statement is particularly aimed at those who benefit from the gifts of creation but remain morally blind, spiritually arrogant, or intellectually ungrateful, whether through outright denial, habitual negligence, or practical atheism. It is both a warning to the disbelievers and a wake-up call to all humans not to misuse their privileged position in the cosmos.

Conclusions:
These verses present a compelling argument for the recognition of God's existence, oneness, and providence through the systematic observation of natural phenomena and the comprehensive realization of divine blessings. By highlighting elements such as the creation of the heavens and the earth, the descent of rain producing fruits, the navigability of seas, the subjugation of rivers, the regulated motion of the sun and moon, and the alternation of night and day, the Qur'an draws attention to the manifestation of divine creative power, wisdom, knowledge, and grace embedded in the fabric of nature. The repeated phrase "sakhkhara lakum" ("He has made subservient for you") underscores not only divine intentionality but also the teleological orientation of the cosmos toward human benefit and moral reflection. These signs are not merely physical processes; they are epistemological invitations to recognize the Divine Source behind them. Yet, despite this abundance of evidence, the passage concludes with a critique of human moral psychology: "Indeed, man is persistently unjust and profoundly ungrateful," highlighting the paradox of human cognition, the tendency to benefit from divine gifts while denying or ignoring their Source. Thus, the passage emphasizes

that awareness of God's existence is not merely philosophical, but experiential, rooted in the direct recognition of divine attributes through creation and providence.
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Surah al-Hijr (Surah 15)

سوره الحجر (سوره نمبر 15)

آیات: 14-15

وَ لَوۡ فَتَحۡنَا عَلَيۡهِمۡ بَابًا مِّنَ السَّمَآءِ فَظَلُّوۡا فِيۡهِ يَعۡرُجُوۡنَ ﴿۱۴﴾
لَقَالُوۡۤا اِنَّمَا سُكِّرَتۡ اَبۡصَارُنَا بَلۡ نَحۡنُ قَوۡمٌ مَّسۡحُوۡرُوۡنَ ﴿۱۵﴾

Yet even had We opened to them a gateway to heaven and they had ascended, on and on, up to it, (15:14)
they would surely have said, "It is only our eyes that are spellbound! Nay, we have been bewitched! (15:15)
……
Explanation:

And even if We opened for them a gate into the sky, and they were to ascend through it continuously, they would surely say, 'Our eyes have been dazzled; rather, we are a people bewitched!'

Linguistic Analysis:

فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ

فتحنا بابًا: "We opened a gate" — from فتح (to open), suggesting the idea of unveiling or permitting access.

من السماء: "from the heaven" — as-samāʾ in Qur'anic Arabic often denotes not just the sky or atmosphere, but the celestial realm or the expanse of the cosmos beyond Earth, as well as the unseen world.

فَظَلُّوا فِيهِ يَعْرُجُونَ

ظلّوا: "they persist" or "continue over time", indicating sustained movement.

يعْرُجُونَ: from ʿurūj, meaning "to ascend in an elevated motion". This root (ʿa–r–j) is associated with upward or vertical movement.

The verb here may be thought to carry connotations of ascending through invisible gradients, akin to space travel.

سُكِّرَتْ أَبْصَارُنَا

سُكِّرَتْ: From sukirat, which literally means "sealed," "intoxicated," "bedazzled," or "overwhelmed." It can be interpreted as visual disorientation or sensory overload.

أبصارنا: "our eyesight", pointing to human perceptual limits.

مَسْحُورُونَ

From siḥr (magic), here it implies "bewitched," "under a spell," or "deluded." The claim is one of psychological or sensory manipulation, a refusal to accept extraordinary phenomena as real.

Spiritual Interpretation

This passage is profoundly epistemological. It critiques a human disposition to deny divine truth, even in the face of miraculous or scientifically astonishing phenomena. The hypothetical event of "a gate opening into the heavens" functions as a metaphor for overwhelming empirical evidence, something that could compel belief in divine power. And yet, the verse asserts that spiritual blindness and obstinacy would persist. This highlights a key Qur'anic theme:

Disbelief is not due to lack of evidence, but due to the heart's resistance and a moral refusal to submit.

The denial of manifest truth reflects a deeper spiritual ailment: the ego's refusal to accept a reality that transcends its control. Hence, even celestial ascension, which is a sign of God's grandeur and majesty, is dismissed by disbelievers as a hallucination or illusion.

Moreover, the use of verbs that imply continuity ("yʿurūjūn") and persistence ("ẓallū") hints at the sustained experience of ascension, that is, not a vision, but a real journey, yet still met with interpretive evasion and metaphysical denial.

Possible Scientific Connotations:

Implicit Foreshadowing of Space Travel:
The notion of a gate into the heavens (bāban min as-samāʾ) being opened, and ascending continuously (yaʿrujūn), is remarkably congruent with the modern phenomenon of space flight, orbital ascent, and perhaps even interstellar exploration.

Though this is not an explicit prophecy, the language allows for a future-scientific interpretation that was beyond the material imagination of 7th-century people, the time when the Quran was revealed.

Descriptions Resonant with Spaceflight Experiences:
"Our eyes have been dazzled/bewitched" may be interpreted as visual distortions, spatial disorientation, and difficulty distinguishing reality from perception.

Phenomena such as cosmic ray flashes, "space fog", and psychological effects of weightlessness and confinement:

This alignment between Qur'anic imagery and spaceflight phenomena suggests not only an openness to scientific exploration but a divine invitation to reflection on the signs embedded in the cosmos.

The Limits of Empiricism
The verse critiques those who, even when confronted with overwhelming empirical evidence (direct experience of the cosmos), still deny spiritual truths. It underscores the limits of material empiricism and affirms that faith is not merely a function of sight, but insight.

Conclusion

Verses 15:14,15 blend rhetorical force, spiritual depth, and conceptual foresight. They argue that even if humanity were granted access to the farthest reaches of the cosmos, those predisposed to denial would dismiss it as an illusion. Linguistically precise and metaphorically rich, the passage anticipates the epistemological tension between observation and belief, reason and arrogance, and science and spirituality. It reminds us that the ultimate recognition of God requires not only eyes that see, but hearts that reflect.

Remarkably, these verses contain a subtle prophetic insight suggesting that it may become possible for humankind, in the future, to undertake journeys beyond the confines of the Earth—into outer space—and thereby witness the manifestations of God's creative power and majesty across the vast expanses of the cosmos.

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Celestial Ascent and Spiritual Blindness: Qur'anic Imagery and the Epistemology of Denial in Surah al-Hijr (15:14,15)

Abstract:

This article explores the profound intersection of linguistic precision, spiritual philosophy, and scientific resonance in Surah al-Hijr (15:14,15). These verses depict a hypothetical scenario wherein disbelievers are granted passage into the celestial realms, yet continue to deny the truth, attributing their experience to illusion or sorcery. Through an integrated analysis, we uncover how this passage not only critiques epistemic arrogance but also eerily aligns with contemporary

space travel, offering a deeply layered reflection on the limits of empirical knowledge and the necessity of spiritual receptivity.

Introduction:
In the Qur'an, vivid imagery and profound philosophical reflections often converge to communicate timeless truths. Surah al-Hijr (15:14,15) offers a striking example, using the metaphor of a "gateway to the heavens" to critique human stubbornness and disbelief. In an age where space travel is a reality, these verses warrant renewed reflection. This writing explores the linguistic subtleties, spiritual implications, and modern scientific parallels of these verses, revealing a sophisticated critique of empirical hubris and a call toward spiritual insight.

Text and Translation:
وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ (15:14)
لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ (15:15)

"And even if We opened for them a gate into the sky, and they were to ascend through it continuously, they would surely say, 'Our eyes have been dazzled; rather, we are a people bewitched'".

Linguistic Analysis:
The verse begins with "fataḥnā ʿalayhim bāban mina as-samāʾ" (فتحنا عليهم بابا من السماء) — "We opened for them a gate into the sky". The term "as-samāʾ" in Qur'anic Arabic refers not only to the visible sky but to the celestial realm beyond Earth. The verb "yaʿrujūn" (they ascend) is derived from ʿa-r-j. The expression "sukkirat abṣārunā" conveys the overwhelming of vision, implying sensory confusion or hallucination. Finally,

"masḥūrūn" (bewitched) invokes the claim that their experience is a delusion, revealing an epistemological escape from accountability.

Spiritual Interpretation:
These verses deliver a powerful critique of the human tendency to deny truth, even when it is directly perceived. The hypothetical opening of a gateway to the heavens symbolizes undeniable evidence of divine reality. Yet, the disbelievers' response underscores the primacy of inner disposition over external proof. Faith, the Qur'an suggests, is not merely a result of sensory data but of moral and spiritual openness. This theme is deeply echoed in other verses, where even miracles fail to sway those whose hearts are veiled.

Scientific Implication:
What makes these verses especially intriguing in the modern era is their resonance with contemporary space exploration. The language of "ascending to the sky," continuous elevation, and altered perception finds remarkable parallels in astronaut experiences. Reports of visual disturbances, psychological effects of space travel, and sensory disorientation mirror the reactions described in the verse: bewilderment, denial, and the perception of unreality. While not a literal prophecy, the verse anticipates the human encounter with cosmic reality and the existential crises it may provoke.
Moreover, the verse implies a profound limit to empiricism. The disbelievers' denial in the face of celestial ascent reflects a worldview that explains away every wonder through reductionist reasoning. Thus, the Qur'an critiques not reason itself, but the arrogant absolutism of reason divorced from humility and awe.

Conclusion:
Surah al-Hijr (15:14,15) exemplifies the Qur'an's power to speak across eras. Its imagery of celestial ascent, while rhetorical in context, aligns remarkably with the scientific reality of human spaceflight. Yet the spiritual message is timeless: empirical phenomena, no matter how wondrous, cannot compel faith unless the heart is prepared. The verses critique a denial born not of ignorance but of willful blindness, calling readers to cultivate not just the eye that sees, but the heart that recognizes.
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آيات: 16، 17

وَ لَقَدۡ جَعَلۡنَا فِی السَّمَآءِ بُرُوۡجًا وَّ زَیَّنّٰهَا لِلنّٰظِرِیۡنَ ﴿۱۶﴾
وَ حَفِظۡنٰهَا مِنۡ کُلِّ شَیۡطٰنٍ رَّجِیۡمٍ ﴿۱۷﴾
اِلَّا مَنِ اسۡتَرَقَ السَّمۡعَ فَاَتۡبَعَهٗ شِهَابٌ مُّبِیۡنٌ ﴿۱۸﴾

And, indeed, We have set up in the heaven (cosmic space) bright heavenly bodies, and endowed it with beauty for all to behold, (15:16)
and We have made it secure against every satanic force accursed, (15:17) so that anyone who seeks to learn [the unknowable] by stealth is pursued by a flame clear to see. (15:18)

Explanation:

Burūj" is the plural of "burj", which refers to something that is prominent and clearly visible. When a woman displays her adornment openly, the Arabs say "tabarrajat al-marʾah", meaning "the woman revealed her beauty." Due to this literal meaning, the term came to be applied to things that are visibly prominent from afar, such as fortresses, palaces, highways, and the like.

Al-Ṭabarī, citing Mujāhid and Qatādah, interpreted burūj as stars, based on their brightness and visibility. The explanation of burūj has also been given using the words "nujūm" (stars) and "kawākib" (celestial bodies/planets). In this sense, the meaning of the verse would be:

"Indeed, We have made luminous stars in the sky, and endowed it with beauty for all to behold".

However, the word "star" (najm) here is not used in the technical or scientific sense as understood in modern astronomy. Rather, it most probably refers broadly to all luminous celestial bodies visible from the Earth, including stars, planets, and the moon.

Thus, the meaning becomes:

"Indeed, We have placed bright celestial bodies in the cosmic space and endowed it with beauty for all to behold."

The meaning of "We endowed it with beauty for all to behold": This part of the verse emphasizes the aesthetic and functional adornment of the heavens for those who observe. It serves as an invitation to cosmic observation and reflection:

"We have beautified the sky with the adornment of radiant celestial bodies for those who would observe. Who, then, will lift their gaze, contemplate the spectacle, study its order, and arrive at a sound interpretation of the universe?"

The cosmos is not just an ornament but a sign-laden text, waiting to be read by those with insight, rational reflection, and empirical awareness.

Seven celestial bodies:
Astrology, and especially ancient astrology, is traditionally based on seven celestial bodies (ajram, singular jirm, meaning "body" or "mass"), namely: the Sun, the Moon, Venus (al-Zuhrah), Mercury (ʿUṭārid), Mars (al-Mirrīkh), Jupiter (al-Mushtarī), and Saturn (Zuhal). These are the celestial objects that can be seen from Earth with the naked eye. One interpretation suggests that these very heavenly bodies are what is meant by the term burūj in certain Qur'anic contexts. This is because, firstly, astrologers and soothsayers built their calculations and predictions upon the movements and positions of these bodies, and secondly, because they are clearly visible from Earth.

It is important to note that modern astronomy has advanced significantly. It now classifies celestial bodies into distinct categories such as stars, planets, moons, etc. For instance, according to this scientific framework, the Sun is classified as a star.

The Meaning of "Shayṭān" (Satan):

There are two primary views regarding the etymological meaning of the word Shayṭān (شيطان):

According to one view, it is derived from the root "shaṭana" (شطن), which means "to be distant" or "to go far." Based on this derivation, Shayṭān refers to one who is far removed from the mercy of God, someone who deviates from the straight path, and is rebellious and defiant.

The second opinion holds that it comes from "shāṭa yashīṭu" (شاطَ يَشِيطُ), which means "to burn with rage." According to this interpretation, Shayṭān would mean one who burns with anger, and is full of envy, malice, and arrogance.

Accordingly, the term Shayṭān is used for every rebellious being, whether from among humans, invisible beings, or even other creatures, as noted by Abū ʿUbaydah (as referenced in Mufradāt al-Rāghib). It is, therefore, a designation that applies to every kind of demonic or evil force.

The Meaning of "Rajīm" (رجيم):

The word rajīm (رجيم) is derived from the Arabic root "rajama" (رَجَمَ), which literally means to throw stones, but it also carries extended meanings such as to make conjectures, to guess blindly, or to speak without certainty.

In this context, rajīm can be understood in two ways:

- As "marjūm" (مَرْجُوم) – meaning "the one who has been pelted with stones". In this sense, it conveys the idea of

someone who is driven away, cursed, or cast out—in other words, rejected and expelled from divine mercy.

- As "rājim" (رَاجِم) – meaning "one who throws stones." Based on this interpretation, it refers to one who casts stones of whisperings, i.e., a being that throws metaphorical "stones" in the form of evil suggestions, doubts, or false ideas. It could also refer to someone who makes wild guesses or baseless assumptions.

This linguistic connection also appears in the Qur'anic phrase "rajman bil-ghayb" (رَجْمًا بِالْغَيْبِ), which means to speak about the unseen based on conjecture, guesswork, or speculation without knowledge.

Thus, the term rajīm encapsulates both the idea of a being rejected and condemned, and a source of delusion, misguidance, and speculative falsehoods.

The Meaning of "Shihāb" (شِهَاب):

In classical Arabic, the word shihāb refers to a flame, spark, or glowing ember. For instance, in Surah An-Naml (27:7), when the Prophet Musa (Moses), peace be upon him, saw a fire on Mount Sinai, he said to his wife:

"أَوْ آتِيكُم بِشِهَابٍ قَبَسٍ"
"...or I may bring you a burning flame (shihāb) from it..."

This clearly demonstrates that shihāb is a general Arabic term used for a blazing flame, spark, or ember.

In addition to its common usage, shihāb also refers to the phenomenon often seen after dusk in the sky—a streak of light flashing briefly across the atmosphere. In modern scientific terminology, this is known as a meteor: a luminous trail produced when a meteoroid enters Earth's atmosphere and burns up due to friction.

The term shihāb can thus be understood in both literal and figurative senses. In literal usage, it refers to a visible flame or meteor. However, in metaphorical usage, it may symbolize a piercing argument, a luminous proof, or a destructive force that incinerates falsehood, etc. In this interpretive light, the shihāb can be seen as a metaphor for truth, divine authority, or revelation that annihilates deceitful claims and satanic insinuations.

The central message:

This passage categorically rejects the possibility of accessing the unseen (al-ghayb) through astrology, soothsaying, occult practices, pseudo-sciences, or any other esoteric or false forms of knowledge.

The Qur'an asserts that no one has the ability to steal or reach the secrets of the unseen. If anyone attempts to do so through satanic methods or occult sciences, they will be confronted by a blazing flame—"a clearly visible fire"—symbolizing that such efforts will utterly fail and will not succeed.

In essence, the Qur'anic argument (burhān) itself serves as a radiant flame that burns away false claims, nullifies

superstitions, and refutes all such pretensions to hidden knowledge.

The central point of the metaphor is this: the claim made by soothsayers and astrologers that they receive news from the unseen through their devils is utterly false, deceptive, and fraudulent. The satanic forces have no access whatsoever to the unseen realm. Furthermore, the doubts and suspicions these satanic individuals try to cast regarding the Qur'an revelation are themselves nothing but a satanic act.

This status is exclusive to the Qur'an that it has descended from the unseen realm to the world of human perception through God's noble Messenger ﷺ.

Finally, it should be noted that the mention of satanic forces being unable to access the unseen realm (ghayb) appears as a side point or incidental note within the passage. This interjection functions as a metaphysical clarification and asserts an ontological boundary between the intelligible divine order and the chaotic forces of misguidance. As indicated by the structure of verses 16 through 22, the primary focus is to highlight the observable signs of divine design that are distributed in the heavens and the earth. Thus, the passage begins by pointing to the signs manifest in the heavens and then transitions to those observable on the earth.

Interpretive Summary and Analysis:

Exegetes have offered a wide range of interpretations for these verses, but according to the present author's research, the

central theme here is the rejection of soothsaying and astrology, conveyed through a powerful rhetorical and metaphorical style.

In this metaphor, the term samaa' (heaven/sky) referred to in verse 17 signifies the realm of the unseen (ʿālam al-ghayb). The Qur'an itself was revealed from this unseen realm to the Prophet Muhammad ﷺ. This unseen domain is entirely inaccessible to all satanic forces. It is impossible for any demonic entity or agent to penetrate this sacred realm and extract information.

Therefore, all such claims by soothsayers, astrologers, or occult practitioners, who pretend to retrieve messages from the unseen through jinn (spirits, invisible beings) or celestial calculations, are categorically false and delusional. If anyone attempts to steal even a glimpse of knowledge from this upper realm, the Qur'an asserts that a blazing flame (a symbol of divine knowledge and unassailable proof) will pursue them, representing the incapacity of falsehood to withstand the light of truth and reason.

The central point of the metaphor is this: the claim made by soothsayers and astrologers that they acquire hidden knowledge through devils is nothing but deception, falsehood. The unseen is utterly inaccessible to satanic entities, and any doubts or suspicions these forces attempt to cast on the divine revelation of the Qur'an are themselves acts of satanic distortion. Only the Qur'an holds this unique status of being a revelation sent down from the realm of the unseen to the realm of the seen, through God's noble Messenger ﷺ.

At the time of the Prophet's mission, soothsaying and astrology were widespread, and self-proclaimed masters of the unseen took full advantage of the gullibility of the people. They would claim that a jinn under their control brought them secret information, or that they could calculate hidden truths based on the positions of celestial bodies. More seriously, these charlatans were attempting to cast doubt upon the Qur'an and confuse people about its divine source.

Hence, in these verses, the Qur'an decisively refutes their delusional assumptions. In this context, the shihāb (flame or shooting star) can be interpreted metaphorically as a symbol of knowledge, awareness, and the kind of rational evidence rooted in divine revelation and consciousness — a flame of truth and proof that burns away all falsehood, and before which no fabricated claim can endure.

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آیات: 19-21

وَ الْاَرْضَ مَدَدْنٰهَا وَ اَلْقَيْنَا فِيْهَا رَوَاسِيَ وَ اَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ شَيْءٍ مَّوْزُوْنٍ ﴿۱۹﴾
وَ جَعَلْنَا لَكُمْ فِيْهَا مَعَايِشَ وَ مَنْ لَّسْتُمْ لَهٗ بِرٰزِقِيْنَ ﴿۲۰﴾
وَ اِنْ مِّنْ شَيْءٍ اِلَّا عِنْدَنَا خَزَآئِنُهٗ ۫ وَ مَا نُنَزِّلُهٗۤ اِلَّا بِقَدَرٍ مَّعْلُوْمٍ ﴿۲۱﴾

And the earth, We have spread it out wide, and placed in it, firm mountains, and caused [life] of every kind to grow on it in a balanced manner, (15:19)
and provided thereon means of livelihood for you [O humankind] as well as for all [living beings] whose sustenance does not depend on you. (15:20)

For, no single thing exists that does not have its source with Us; and nothing do We bestow from on high unless it be in accordance with a measure well-defined. (15:21)

….

Explanation:

Linguistic insights:

مَدَدْنٰهَا (madadnāhā): Derived from the root m-d-d, this verb signifies "We spread it" or "We extended it". The term implies not merely physical expansion, but purposeful deployment, making the Earth habitable and structured to sustain life.

رَوَاسِیَ (rawāsiya): From r-w-s, refers to "firmly anchored masses", typically interpreted as mountains. In classical Arabic, the word carries the connotation of anchors or stabilizers. Geologically, this reflects tectonic stability provided by mountainous formations.

مَّوْزُوْنٍ (mawzūn): From the root w-z-n meaning "to weigh, to balance". The term implies precision, proportion, and harmony. It indicates that all growth and emergence of life forms follow an intrinsic measure, whether physical mass, chemical composition, genetic design, or ecological function.

اَنْۢبَتْنَا (anbatnā): A causative verb from n-b-t ("to sprout, to cause to grow"), used here possibly in an expanded sense to include all terrestrial life—not only plants, but also animals, minerals, and humans—as all of them are “brought forth” from the earth.

مَعَایِشَ (maʿāyish): Plural of maʿāsh, meaning "livelihoods". It refers to the means of economic and biological sustenance—

water, crops, climate, ecosystems, and the biosphere, created not only for humans but for all dependent lifeforms.

خَزَائِن (khaẓā'in): the plural of خَزَانَة (khaẓānah), meaning a store, treasure-house, repository, or warehouse. It connotes divine reservoirs of all blessings, a metaphorical expression of God's infinite blessings of all kinds.

نُنَزِّلُهُ (nunazziluhu): From n-z-l, often used for "sending down" revelation or rain, here employed metaphorically to signify creation, manifestation, or actualization from divine stores into physical reality.

بِقَدَرٍ مَّعْلُومٍ (bi-qadarin maʿlūm): "By a known measure"—refers to precise laws. The Qur'anic concept of qadar (divine measure) reflects a cosmos governed not by chance but by God-ingrained natural laws (such as genetic coding, ecological and climatological factors, and the hydrological cycle, etc.).

Scientific interpretation:
These verses establish a profound synthesis between divine intentionality and natural order. Earth is not an accidental formation but a deliberately extended and geophysically stabilized environment. The presence of rawāsi (mountains) aligns with geoscientific understanding of how orogeny (mountain formation) contributes to crustal stability and climate regulation. The term mawzūn reflects the balance observed in ecological systems: biodiversity, nutrient cycles, and atmospheric homeostasis.

The act of growth (anbatnā) further implies the Earth's inherent biogenic potential—its capacity to nurture complex life through

soil, water, and solar energy inputs, governed by biochemical laws. Moreover, the description of diversified maʿāyish (livelihood systems) spans trophic networks that sustain not only humans but entire ecosystems, emphasizing the Quran's ecological inclusiveness.

Finally, verse 21 presents a theological metaphysics of matter: all existence proceeds from divine treasuries, but becomes manifest (nunazziluhu) only through regulated laws (qadar maʿlūm) placed by God. This resonates with the scientific concept that physical phenomena—whether in quantum mechanics or cosmology—are constrained by constants, limits, and initial conditions, embedded in the fabric of nature.

Spiritual message:
These verses assert a purposeful cosmos, where divine knowledge governs creation at every level—from geological to biological to existential. Human beings are reminded that they are not autonomous sustainers but are themselves sustained by a higher order that also provides for all creatures beyond human purview. This challenges anthropocentric thinking and fosters a vision of universal compassion and humility.

The metaphysical treasury mentioned in verse 21 shifts the attention from a mechanistic view of the universe to a deeply spiritual one: that all abundance and sustenance are held by God and released only through the God-ordained system. This teaches restraint, stewardship, and trust in divine providence rather than reckless consumption or dominion.

Conclusion

These verses (15:19–21) integrate cosmological, ecological, and metaphysical insights into a compact declaration of divine providence and cosmic law. It urges both contemplation and responsibility, inviting humanity to observe the balance in nature, acknowledge their dependence on divine provision, and participate ethically in the maintenance of this God-given harmony.
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آیت 22

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وَ اَرۡسَلۡنَا الرِّیٰحَ لَوَاقِحَ فَاَنۡزَلۡنَا مِنَ السَّمَآءِ مَآءً فَاَسۡقَیۡنٰکُمُوۡہُ ۚ وَ مَاۤ اَنۡتُمۡ لَہٗ بِخٰزِنِیۡنَ ﴿۲۲﴾

And We send the fecundating winds, then We send down water from the clouds and let you drink thereof, and you were not the guardians of its stores. (15:22)

….

And We let loose the winds to fertilize [plants] and We send down water from the skies and let you drink thereof: and it is not you who dispose of its source. (Muhammad Asad)

…..

And We send the winds fertilising, and cause water to descend from the sky, and give it you to drink. It is not ye who are the holders of the store thereof. (Muhammad M. Pickthall)

……

And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water (in abundance), though ye are not the guardians of its stores. (Abdullah Yusuf Ali)

…

Linguistic Analysis

Here, a key phrase is: الرِّيٰحَ لَوَاقِحَ

الرِّيَاحَ (al-riyāḥ): The plural of rīḥ, meaning "wind", often implies diverse winds from various directions. The plural form indicates multiplicity in function and pattern—winds that serve complex roles across atmospheric, biological, and ecological systems.

لَوَاقِحَ (lawāqiḥ): Plural of lāqiḥah, from the trilateral root l-q-ḥ, meaning "to impregnate" or "to fertilize". The term can be taken literally and metaphorically:

- Literal: Winds that assist in pollination—the transfer of male gametes (pollen) to female reproductive organs in plants, leading to fertilization and fruit formation.
- Figurative: Winds that induce cloud formation by carrying evaporated moisture, thereby "impregnating" the sky with the conditions necessary for precipitation.

الرِّيٰحَ لَوَاقِحَ (fecundating winds) has also been understood as winds full of moisture, clouds-carrying winds, winds-impregnated with clouds, etc.

Scientific Interpretation

If the phrase الرِّيٰحَ لَوَاقِحَ is taken as "fertilizing winds" in the literal sense, it has been interpreted to refer to the role of winds in pollination in flowering plants.

In a metaphorical sense, winds also act as fertilizing agents in the sky. They carry water vapor from oceans and lakes into the atmosphere, enabling condensation nuclei to form cloud masses. This interplay between wind and moisture is essential for precipitation, a key stage in the hydrological cycle.

The statement "We give you drink from it" alludes to rainwater infiltration, aquifer replenishment, and river systems that support agriculture and human consumption. It emphasizes divine regulation over water availability, echoing the scientific understanding of water being a finite, delicately balanced resource.

The declaration "and it is not you who store it" negates human control over the fundamental source of freshwater. Despite technological advancements in irrigation, desalination, and reservoirs, humanity cannot manufacture the origins of rainfall or the natural infrastructure of the water cycle. The Quran, however, does not deny the God-gifted ability of humans to understand the laws of nature and use them. The Quranic emphasis is moral and spiritual.

Spiritual insights:
This verse embodies a deeply integrated cosmology where natural laws are also moral signs (āyāt). The Qur'an presents nature not merely as a functional system, but as an intentional sign of divine wisdom, mercy, and sovereignty.

- Divine Agency in Natural Systems:

While the processes described are scientific, the verse attributes their orchestration to divine will. This does not contradict

scientific causality but frames it within a theistic metaphysic; nature's laws are the creative commands of God.

- Human Dependency and Humility:

By stating that humans do not "store" water, the verse undercuts anthropocentric arrogance. It invites reflection on human fragility and dependence on unseen mechanisms of sustenance. It advocates gratitude, stewardship, and ethical responsibility.

- Unity of Earthly and Heavenly Processes:

The verse brings together earth (plant fertilization) and sky (rainfall), showing that life is sustained through vertical coordination—from heaven to earth—with divine will mediating between natural processes and human needs.

Role of Wind in the Hydrological Cycle

One of the critical functions of atmospheric wind is the transport and condensation of water vapor. When solar radiation heats the surface of oceans and other large water bodies, it causes evaporation, converting liquid water into vapor. Due to its continuous motion, the wind lifts these vapors and drives them laterally across various regions of the atmosphere.

As time passes and the volume of water vapor carried by the wind increases, the air mass becomes increasingly humid until it reaches a point of saturation. At this stage, in meteorological terminology, the air is described as supersaturated—that is, it contains more moisture than it can stably hold under prevailing temperature and pressure conditions.

When air becomes supersaturated with water vapor, it begins to rise in the atmosphere. As it ascends, it undergoes expansion

due to lower atmospheric pressure, which results in adiabatic cooling (a drop in temperature without loss of heat to the environment).
During this cooling process, the water vapor begins to condense upon minute particles suspended in the atmosphere, such as dust, smoke, salt, or other aerosols. These particles act as condensation nuclei, around which tiny water droplets form. The aggregation of these microdroplets results in what is commonly known as a cloud.
Under suitable meteorological conditions, these droplets coalesce into larger droplets—a process governed by factors like temperature gradients, air pressure, turbulence, and humidity. When these droplets reach sufficient size and mass, they overcome air resistance and fall to the Earth as precipitation, which may take the form of rain, snow, sleet, or hail, depending on atmospheric conditions.

It is plausible, therefore, that such moisture-laden, cloud-forming winds are what the Qur'anic verse refers to as "fertilizing/fecundating winds". This depicts the winds' role as agents of vapor collection, cloud formation, and precipitation.

The Role of Wind in Plant Pollination: A Divine Ecological Mechanism
Winds play a critical role in the pollination and fertilization of plants, a process known in botanical science as anemophily, or wind pollination. In this mechanism, air currents transport pollen grains from the male reproductive organs (the anthers) of a flower to the female reproductive parts (the stigma and ovary) of the same or another flower. In unisexual plants, winds enable the transfer of pollen from male plants to the receptive

female reproductive organs of female plants, thereby facilitating fertilization.
This is an immense and continual ecological service performed by the winds. In the natural world, there exist countless species of trees, herbs, and other plants that rely on wind pollination to reproduce and propagate. The scale and precision of this process are staggering. All the collective human technological effort could not substitute even a fraction of a fraction of this invisible work carried out ceaselessly and silently by the winds. It is a testimony to the divine engineering that these winds operate with such reliability and direction, ensuring the fruiting, flowering, dispersal, and growth of the Earth's vegetation. The Qur'an, in its phrase "الرِّيَاحَ لَوَاقِحَ" (al-riyāḥa lawāqiḥ), encapsulates this subtle but vital natural operation: the winds as agents of fertilization.

Natural Water Reservoirs
Interpretation of the last part of the verse: … and, you were not the guardians of its stores.
﴿٢٢﴾ وَ مَآ اَنۡتُمۡ لَہٗ بِخٰزِنِیۡنَ
And, you were not the guardians of its stores.
Firstly, the clouds serve as abundant reservoirs of drinkable water. These suspended water vapor systems — laden with purified moisture — are entirely beyond human control. Humanity cannot create, store, or release this freshwater from the clouds at will. The sheer volume and organization of these aerial water repositories are indicative of a superintending power far beyond human capacity.

Secondly, after the rain has fallen, humans still do not possess the ability to preserve or store water at a scale necessary for long-term sufficiency. Even with modern engineering, the loss

of rainwater through runoff, evaporation, and contamination remains a global challenge. Therefore, rain must be replenished periodically by divine provision to sustain terrestrial life. The verse thus subtly implies a cyclical mercy, maintained not by human planning, but by divine governance.

Moreover, the Qur'anic expression draws attention to the broader natural storage systems established by God. Freshwater is stored in the form of glacial ice atop mountains, which gradually melts to feed rivers, springs, and streams — a process finely tuned by temperature and seasonal rhythm. Additionally, vast quantities of water are held as groundwater within the Earth's crust, accessible only through wells and aquifers. These subterranean vaults of life-sustaining liquid are both invisible and inaccessible without divine facilitation. They serve as long-term reserves to support agriculture, drinking water, and ecosystems, especially during droughts.

Spiritual Implication

The spiritual core of the verse lies in its reminder of human dependence on divine order. Despite technological advancement, humanity remains completely reliant on natural systems whose origin and operation it did not create and cannot control. This divine orchestration of water — from vapor to droplet to stream — affirms God's sovereignty over both creation and sustenance. It calls for gratitude, humility, and a renewed ethical commitment to conserving and honoring this essential gift.

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Surah al-Hijr (Surah 15)

The Quran and Human Creation: An Interpretation of 15:26

سوره الحجر، سوره نمبر 15

آیات: 26-29

وَ لَقَدۡ خَلَقۡنَا الۡاِنۡسَانَ مِنۡ صَلۡصَالٍ مِّنۡ حَمَاٍ مَّسۡنُوۡنٍ ﴿۲۶﴾
وَ الۡجَآنَّ خَلَقۡنٰهُ مِنۡ قَبۡلُ مِنۡ نَّارِ السَّمُوۡمِ ﴿۲۷﴾
وَ اِذۡ قَالَ رَبُّکَ لِلۡمَلٰٓئِکَۃِ اِنِّیۡ خَالِقٌۢ بَشَرًا مِّنۡ صَلۡصَالٍ مِّنۡ حَمَاٍ مَّسۡنُوۡنٍ ﴿۲۸﴾
فَاِذَا سَوَّیۡتُہٗ وَ نَفَخۡتُ فِیۡہِ مِنۡ رُّوۡحِیۡ فَقَعُوۡا لَہٗ سٰجِدِیۡنَ ﴿۲۹﴾

And, indeed, We have created man out of sounding clay, out of dark-slime transmuted, (15:26)
whereas the invisible beings We had created, [long] before that, out of the fire of scorching winds. (15:27)
And lo! Thy Sustainer said unto the angels: "Behold, I am about to create mortal man out of sounding clay, out of dark slime transmuted, (15:28)
and when I have formed him fully and breathed into him of My spirit, fall down before him in prostration. (15:29)
….

Linguistic insights

صلصال (ṣalṣāl)
Root: ص-ل-ص
Classical meanings include:

- Dried clay that emits a sound when it is struck — "resonant clay".

It refers to dry clay or mud that has undergone a process of desiccation after being saturated with water. It is the clay or mud that has dried to the extent that it produces a sound when struck or walked upon. Ṣalṣāl is typically found along the banks of rivers, shores of seas, floodplains, and other water-rich areas where wet sediment is left behind after the withdrawal or evaporation of water. Once exposed to the sun and wind, this mud gradually hardens and cracks, forming a brittle surface that echoes under pressure. This term thus carries rich physical, acoustic, and symbolic dimensions: a material shaped by water and time, marked by sound, and poised between the fluidity of life and the rigidity of death — a fitting metaphor for the divine act of creation from inert substance.

- Altered or decaying clay — derived from صَلَّ اللَّحمُ ("the meat has spoiled"), referring to clay undergoing transformation.
- A metaphor for matter undergoing biochemical transformation, a state conducive to prebiotic chemistry.

Scientific interpretation:

- May denote chemically active critical to the prebiotic synthesis of biomolecules.
- A desiccated clay, which cracks and resonates when struck — a metaphor for the brittle fragility and readiness of matter before animation.
- Also, a metaphor for human's ability of articulate speech.

حماً (ḫamāʾ)
Derived from: ح-م-أ

- Meaning: Dark mud, especially decayed, blackened sediment found at the bottom of stagnant waters.
- In classical usage, it refers to silt formed through prolonged exposure to water and time.

Scientific interpretation:

- Corresponds to anoxic mud, rich in carbon-based compounds, ideal for complex organic polymerization.
- Suggests a prebiotic Earth scenario involving primordial wetlands or tidal flats.

مسنون (masnūn)

Root: س-ن-ن

Meanings include:

- Altered, aged, or transformed by time — indicating a long-term natural process.
- Fashioned or shaped according to a pattern — indicating deliberate design and structure, molded or can be molded into a shape.

Scientific interpretation:

- Refers to matter subjected to temporal and chemical evolution, pointing toward an extended geochemical transformation leading to biogenic structures.
- Simultaneously, it connotes intentionality and direction, in contrast to randomness, indicating a divinely guided process.

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Scientific insights:

These verses may encode a correspondence with the modern scientific understanding of abiogenesis, that is, the origin of

living matter from non-living earth substances. A potential scientific narrative inspired by these terms is as follows:

- Earth's early surface hosted mudflats and mineral-rich clays, subjected to solar radiation, electrical storms, and thermal gradients.
- Organic precursors accumulated in clay matrices, the chemical substances capable of forming organic molecules.
- Over vast geological timescales, complex organic molecules self-organized into membrane-bound protocells, culminating in the first simple organisms.

The Quran's reference to "altered clay" aligns with the notion of chemically dynamic, evolving matter, not static dust, but a substrate transformed and animated through God's will, that is, the natural laws created by God (principles of chemistry, biology and physics, such as thermodynamics, catalysis, molecular recognition).

Verse 27:
"And the jinn (invisible beings) We created before from the fire of scorching wind (نَارِ السَّمُومِ)."
Linguistic insights:

- نار (nār): Fire, not merely combustion but energy, often metaphorically used in the Qur'an.
- السَّمُوم (al-samūm): From س-م-م, connoting poisonous, penetrating heat, or lethal wind. Describes scorching, invisible, and forceful energy that penetrates without being seen.

Scientific insights:

- Could metaphorically suggest energy-based beings or entities, not composed of matter like humans.
- May correspond to plasma states, electromagnetic energy, or entities from higher-energy dimensions, inaccessible to standard human senses.
- May be these beings are supra-material, formed from metaphysical or spiritual energy.

As it is known, from a linguistic standpoint, the Arabic word jinn can be applied to anything hidden from sight or beyond human perception. The term inherently carries the meaning of being concealed, invisible, or imperceptible to the human eye. While jinn are also recognized as referring to a specific category of beings, a detailed theological or metaphysical exploration of their nature lies outside the scope of this book.

In the verse under discussion, the Qur'an uses the word jān. If we interpret jān here as referring to a non-visible, immaterial creature, then the simplest rendering of the verse would be: "The jinn were created from a sort of energy." The question of what kind of beings jinn truly are remains an open and debated subject. It is sufficient here to note that the term jinn is employed with multiple connotations in the Arabic language and Islamic tradition.

Verses 28 and29: (نَفَخْتُ فِيهِ مِن رُّوحِي…….)
"So, when I have fashioned him (human) and breathed into him of My spirit, fall down before him in prostration."
Key Terms:

- سَوَّيْتُهُ (sawwaytuhu) — from س-و-ي, meaning: to proportion, to shape in balance, to complete

symmetrically, to form something according to its purpose. It, here, indicates biological completion of human, possibly the point of neurological or cognitive readiness.

- نَفَخْتُ فِيهِ مِن رُّوحِي (nafaḫtu fīhi min rūḥī): "I breathed into him of My Spirit." Possibly a metaphor for the emergence of consciousness, intellect, self-awareness, and moral capacity.

Scientific insights:

- This may symbolize the emergence of human consciousness, abstract reasoning, free will, and metaphysical awareness — capacities absent in lower life forms.
- Not merely sentience, but moral agency and the ability to know God.

Spiritual insight: The Rūḥ (Spirit) is not created but breathed from the Divine, emphasizing the transcendent origin of the soul.

Overall reflection:

From a modern lens, these verses encapsulate the journey from matter to mind, from mud to meaning — a process spanning eons, yet guided by divine command.

In this connection, it would be useful to study the interpretation advanced by Muhammad Asad:

"There are many references in the Qur'an to man's having been "created out of clay (tin)" or "out of dust (turab)", both these terms signifying man's lowly biological origins as well as the fact that his body is composed of various organic and inorganic substances existing - in other combinations or in their elementary forms - on or in the earth. The term salsal, occurring in three verses of this surah as well as in 55:14, adds a further dimension to this concept. According to most of the philological authorities, it denotes "dried clay that emits a sound" (i.e., when it is struck); and since it is used in the Qur'an exclusively with reference to the creation of man, it seems to contain an allusion to the power of articulate speech which distinguishes man from all other animal species, as well as to the brittleness of his existence (cf. the expression "like pottery" in 55:14). As the construction of the sentence shows, this salsal is stated to have evolved (Razi) out of hama' - which, accordingto some authorities, is the plural of ham'ah, signifying "dark, fetid mud" or "dark slime" – while the participial adjective masnun which qualifies this noun denotes, as Razi points out, both "altered" (i.e., in its composition) and "brought into shape": hence my rendering of this expression as "transmuted", which to some extent combines both of the above meanings.

To my mind, we have here a description of the primeval biological environment out of which the "sounding clay" - the matrix, as it were - of man's physical body has evolved in accordance with God's plan of creation." (Note on 15:26)

It should also be emphasized that these Qur'anic verses can be interpreted on both a literal and metaphorical level. A literal reading addresses the constituent substances (physical or

metaphysical) from which human beings and jinn were created. In contrast, a metaphorical reading may suggest that human beings share certain traits or symbolic correspondences with nonliving matter (with different forms, dust, clay, etc.), such as humility, mutability, fragility, etc., while the jinn are associated with the properties of fire or heat — such as volatility, energy, or subtlety, etc.

Table: Qur'anic Terms for Human Origin — Literal and Metaphorical Interpretations

Qur'anic Term	Literal / Scientific Interpretation	Metaphorical / Spiritual Interpretation
ṭīn (طِين) – clay	Refers to hydrated earth, indicating the prebiotic mineral and organic substrates in early Earth conditions.	Symbol of malleability and potential, the human being is shaped by divine will, like a potter shapes clay. It also implies humility and receptivity to guidance.
ṭurāb (تُرَاب) – dust	Indicates mineral particulate matter, representing the elemental building blocks of life, i.e., carbon, iron, nitrogen, etc., found in dust.	Evokes the lowly origin and ephemeral nature of man — "from dust you came and to dust you shall return." It is a call to humility and remembrance of death.

ḥama’ (حَمَأ) – dark mud	Denotes chemically altered wet sediment found in tidal flats or hydrothermal pools (prebiotic earth).	Symbolizes the murky complexity of the human self — the mixture of passion, instinct, and shadow, yet containing the seeds of transformation.
ḥama’ masnūn (حَمَإٍ مَّسْنُونٍ) – transmuted dark mud	Suggests altered, or metamorphosed matter — possibly alluding to chemical evolution under natural laws before life emerged.	Represents the formative tension between base instincts and moral shaping — the human being as a creature formed through struggle, discipline, and spiritual molding.
ṣalṣāl (صَلْصَال) – sounding clay	Refers to dry clay that resonates when tapped, perhaps indicating a transitional stage from wet mud to rigid structure.	Alludes to the gift of speech and reason (resonance), yet also to fragility and emptiness — a hollow shell without spirit or moral consciousness.
faḫkhār (فَخَّار) – baked clay (pottery)	Signifies fired ceramic — hardened and brittle. Could imply a more advanced material	Emphasizes the temporary and breakable nature of physical existence — the body is not the soul. It also evokes

	structure, yet inherently fragile.	the vanity of pride in one's form or status.
masnūn (مَّسْنُون) – shaped / altered	Indicates something transformed or cast into shape, possibly under heat or pressure — part of natural evolutionary process.	Points to the intentional design of the human being, not merely in physical form, but in intellectual, moral, and spiritual capacity.

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Final note:
It is possible with full language validity that we may propose a metaphorical interpretation of the Qur'anic verses that refer to the creation of the human being. While the notion that humans are created from earthly material is a literal reality, the specific terms the Qur'an uses to describe this material may carry symbolic significance. These terms can be read as allusions to various aspects of human nature and as metaphors for the human condition. For example, ṭurāb (dust or soil) may signify humility and ordinariness; ṣalṣāl (sounding clay) may suggest fragility and brittleness as well as articulate speech; ḥama' (dark, malleable slime) may evoke mutability, moral vulnerability; and masnūn (molded or shaped) may point to the human capacity for form, development, and transformation. Collectively, these expressions highlight the existential, moral, and psychological dimensions of the human being rather than his physical or biochemical composition.

Thus, the Qur'anic language surrounding human creation invites a deeper reflection on what it means to be human—not

merely in terms of our physical origin, but in the moral, existential, and spiritual possibilities that define our nature.

Linguistically, these Qur'anic expressions exemplify the use of nouns to convey attributes—a stylistic and rhetorical device characteristic of Classical Arabic. In such usage, a concrete noun denotes not merely a physical substance, but the qualitative traits or symbolic meanings associated with it. This approach allows the Qur'anic language to transcend literal materiality and communicate deeper dimensions of human nature and spiritual condition.

In the verses describing the creation of the human being, terms such as ṭurāb (dust), ṭīn (clay), ṣalṣāl (sounding clay), ḥama' (dark, muddy matter), and masnūn (molded clay) are all nouns functioning metaphorically—they point not just to the material origin of the human body, but to the existential, psychological, and moral characteristics of the human being:

- Ṭurāb (dust) signifies humility, lowliness, and transience—the human being's earthly origin and inherent dependence.
- Ṭīn (clay) conveys malleability, potential for formation, and receptivity—symbolizing the human capacity to be shaped by external influences and divine guidance.
- Ṣalṣāl (sounding, dried clay) suggests fragility, brittleness, and hollowness—reflecting the vulnerability and emptiness that can characterize the human ego, as well as man's capacity of articulate speech.
- Ḥama' (dark mud) implies obscurity, moral ambiguity, and transformability—the possibility of decay, but also of regeneration.

- Masnūn (shaped, molded) highlights the formability, artistic design, and purposeful structuring of the human being—pointing toward intentionality and direction in human existence.

These terms, while grammatically nouns, are used as descriptors of qualities—that is, as adjectives in function. Their selection and deployment in the Qur'an showcase its linguistic precision and depth, where material language encodes immaterial insight, and where physical metaphors are employed to suggest spiritual and ethical realities.

In this way, the Qur'anic discourse does not simply recount the physical origins of humankind, but constructs a multi-dimensional anthropology—one that is simultaneously cosmic, ethical, and spiritual.

Concrete and direct language is excellent for clarity, precision, and scientific discourse. But when it comes to expressing the vast, subtle, or transcendent dimensions of existence — especially spiritual realities — metaphors and allegories are not just decorative; they are essential. Metaphors condense complex, layered meanings into a few evocative words. They gesture toward what cannot be grasped in logical terms alone. For instance:

"Light upon light" (Qur'an 24:35) cannot be replaced by a literal explanation without losing its mystical depth.
"He created man from sounding clay" says more about the condition of man — fragile, resonant, empty, shapeable, etc., than just his chemical origin.

So, while direct language tells what, metaphor suggests how it feels, what it means, and what it evokes. It honors mystery rather than reducing it. In spiritual writing, both are needed — precision to explain, and metaphor to elevate.

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An article on the importance of metaphorical descriptions:

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Metaphor in the Qur'anic Description of Human Creation

Introduction

Language is the medium through which reality is articulated, but not all realities can be expressed with equal precision. Concrete and descriptive language is well suited for physical and empirical facts, but the realities of the human condition — spiritual, existential, and moral — often exceed the limits of plain expression. The Qur'an, while rooted in divine clarity (bayān), employs a vast array of metaphors and allegories (amthāl) to gesture toward truths that are beyond direct articulation. Among the most significant of these is the Qur'anic portrayal of the creation of the human being.

The Qur'an's Use of Metaphor in Human Creation

The Qur'an speaks of the origin of the human being in multiple ways: *ṭīn* (clay), *ṭurāb* (dust), *ṣalṣāl* (sounding or dry clay), *ḥama' masnūn* (dark, altered mud), and *mā' mahīn* (a weak fluid), among others. On a literal level, these references may seem contradictory or repetitive. However, when viewed through the lens of metaphor and allegory, these terms emerge not as scientific descriptors but as symbolic expressions of the human condition.

1. Ṭurāb (dust, soil) – Appearing in several verses, this term suggests the humble and lowly origin of the human being. Dust is trodden upon, scattered by the wind, and holds no form — an image of existential humility and the transience of life.
2. Ṭīn (clay) – Clay is earth mixed with water, capable of being shaped. This hints at the human capacity for growth, transformation, and moral formation. It implies pliability in the hands of the Creator — a metaphor for man's receptive, moldable nature.
3. Ṣalṣāl (sounding clay) – This term refers to clay that has dried and makes a hollow sound when struck. It evokes a sense of fragility and emptiness. It also resonates with the idea of speech, echo, and consciousness — man as a being of sound and communication, yet structurally fragile.
4. Ḥama' Masnūn (dark, putrid mud) – This image of altered or decomposed clay represents the base, perishable, and morally ambiguous aspects of human nature. It reminds us of the darker potentialities within the soul — desires, instincts, and corruption.
5. Mā' Mahīn (a weak or despicable fluid) – This term reminds humans of their biological origin in a fluid that is neither glorious nor powerful. The purpose is to awaken awareness of dependence, contingency, and the need for divine elevation.
6. Masnūn (molded or formed) – This term does not refer to the material but to the act of shaping. It introduces the idea that human identity is not static; it is formed, reformed, and shaped by divine will and moral choice.

Linguistically, these terms are nouns that function metaphorically as adjectives — i.e., human beings are *like* clay, *like* dust, *like* sounding mud, etc. The Qur'an uses these terms to represent psychological, moral, and spiritual qualities. This technique — known in Arabic rhetoric as *isti'ārah* (metaphorical transfer) — allows the text to say more with less, condensing vast meanings into single words.

The Necessity of Metaphor for Spiritual Truths

Literal language can describe what a thing is; metaphorical language suggests what it *means*. Human beings are more than their chemical makeup. They are moral agents, bearers of responsibility, and seekers of transcendence. To describe such dimensions, the Qur'an employs metaphors that connect the material and the immaterial.

This is not merely literary flourish; it is theological necessity. Just as parables (e.g., light and niche in 24:35) convey the structure of divine guidance, metaphors of dust, clay, and fluid convey the complexity of the human being: his nothingness and potential, his fragility and dignity.

Conclusion

The Qur'anic descriptions of human creation are not only theological affirmations but also existential revelations. They remind the human being of what he is and what he can become. Metaphor and allegory serve as bridges between the seen and the unseen, the physical and the spiritual, the formed and the formless. In a few evocative words, the Qur'an articulates the vast inner landscape of the human soul. To read these verses metaphorically is not to diminish their truth — it is to encounter a deeper, layered truth that literalism alone cannot reach.

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Imam Maturidi similarly expressed the possibility of these two interpretations.
Ta'wilat Ahl al-Sunna (Tafsir al-Maturidi), tafsir on 15:26. A part of his lengthy commentary on the verse is as follows.

فعلى ذلك يحتمل ما ذكر في آدم: من تراب، وطين، وحمأ ونحوه، إن كان على اختلاف الأحوال على ما ذكرنا
أو أن يكون على التشبيه والتمثيل، .
……..
"…. Based on this, the various descriptions regarding Adam's creation—*from dust (turāb), clay (ṭīn), dark mud (ḥama')*, and the like—can be understood in two ways:
Either they indicate different stages and conditions of the same substance, as we have explained earlier, or they are metaphorical and representational in nature……)

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وَ الْجَآنَّ خَلَقْنٰهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُوْمِ
(15:27)
"And the jān, We created before from scorching fire (nār as-samūm)."

وَ خَلَقَ الْجَآنَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ۔
(55:15)
"And He created the jān from a smokeless flame of fire (mārij min nār)."

The Qur'an states that human beings were created from ṭīn (clay), while the jinn were created from nār as-samūm and mārij min nār — both expressions involving forms of fire. At face value, this presents a contrast in material substance: earth versus fire. However, if we read these descriptions metaphorically — as linguistic markers of essential qualities rather than chemical constituents — then the contrast becomes richly symbolic, rooted in the language of inner disposition and existential orientation.

Key Terms and Their Symbolic Dimensions
(a) Nār as-Samūm – "Scorching, penetrating fire"
This phrase occurs in 15:27. Samūm refers to a dry, deadly desert wind or a fire that penetrates deeply — not just on the surface, but internally. Linguistically, samūm is from the root s-m-m, which can relate to venom or subtle penetration.

Symbolically, this may represent the invisible, penetrating, and volatile nature of the jinn. It evokes intensity, heat, movement, and an unseen force — qualities tied to passion, speed, impulsiveness, and subtlety.

Just as clay symbolizes groundedness, stability, and formability, samūm fire symbolizes volatility, restlessness, and latent danger.

(b) Mārij min Nār – "A smokeless, flickering flame"
In 55:15, the term mārij comes from the root m-r-j, which carries meanings of mixing, confusion, instability, and swirling. It suggests a flame that is pure yet unstable, with no visible smoke, flickering and twisting unpredictably.

Metaphorically, this could represent the psychological nature of the jinn: changeable, invisible, volatile, capable of mixing truth and falsehood. It is an apt metaphor for beings characterized by rapid movement, invisible presence, and energetic expression — potentially linked to emotions, passions, and deceptive inclinations.

Metaphorical Contrast with Human Creation
When seen through a rhetorical and metaphysical lens, the Qur'an's contrast between human and jinn creation becomes not a debate about physical elements, but a portrayal of two distinct existential archetypes:

Human (Ṭīn, Ṭurāb, Ṣalṣāl)	Jinn (Samūm, Mārij)
Earthy, stable, moldable	Fiery, mobile, volatile
Formed, slow, visible	Flickering, rapid, unseen
Capacity for humility, growth	Capacity for pride, deception
Anchored to form and body	Rooted in energy and will

Just as the human being's clay origin symbolizes his potential for moral shaping and humility, the jinn's fiery origin metaphorically alludes to a nature of energy, pride, and subtle manipulation. This is seen dramatically in the story of Iblīs, who says: "You created me from fire and him from clay" (7:12) — revealing a misplaced pride in metaphysical superiority based on element, which itself is a misreading of spiritual rank.

Linguistic Technique: Nouns as Attributes
As with the human-related terms (e.g., ṭīn, turāb, ḥama'), the Qur'an again uses nouns that possibly function adjectivally in reference to jinn. "He created jān from nār as-samūm" does

not necessarily mean that jinn are chemically fire, but that their essential traits are fire-like — penetrating, volatile, energetic, and difficult to perceive, etc.

This is a known rhetorical device in literature — noun-to-quality transformation — where concrete material nouns point to abstract inner qualities. In both human and jinn creation, material symbols encode psychological and spiritual conditions.

Implications for Qur'anic Interpretation

Reading these verses allegorically does not undermine the truth of creation; rather, it elevates its meaning. The Qur'an does not function as a manual of elemental chemistry but as a mirror of the soul and a guide to moral insight. The descriptions of fire and clay speak to what kinds of beings we are — not just what we are made of, but what animates us, what tempts us, and what we are capable of becoming.

Conclusion

The Qur'anic references to the creation of jinn, like those to humans, are beautifully understood through the lens of metaphor and symbolic theology. Fire, in its various Qur'anic forms, represents not just a substance but a quality — of intensity, subtlety, and potential danger. These verses are not literal scientific formulations, but revelatory metaphors that illuminate the invisible architecture of the soul. The Qur'an, in its linguistic and rhetorical genius, uses elemental images not to describe bodies, but to reveal natures — opening the door to a deeper awareness of human and non-human creation alike.

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Surah an-Nahl (Surah 16)

سوره النحل (سوره نمبر 16)

آیت: 3 ،4

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خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ بِالۡحَقِّ ؕ تَعٰلٰی عَمَّا یُشۡرِکُوۡنَ ﴿۳﴾

خَلَقَ الۡاِنۡسَانَ مِنۡ نُّطۡفَۃٍ فَاِذَا ہُوَ خَصِیۡمٌ مُّبِیۡنٌ ﴿۴﴾

He has created the heavens and the earth in accordance with [an inner] truth; sublimely exalted is He above anything to which men may ascribe a share in His divinity. (16:3)

He creates man out of a [mere] drop: and lo! this same being shows himself endowed with the power to think and to argue. (16:4)

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In Qur'anic terminology, the phrase "the heavens and the earth" (السماوات والأرض) serves as a metonym for the entirety of the cosmos. This verse declares that the universe was not created arbitrarily, but "with truth" (bil-ḥaqq) - a term signifying coherence, rationality, and purpose. The Arabic ḥaqq encompasses meanings of ontological reality, epistemic truth, and ethical justness, suggesting that the universe possesses an inherent structure aligned with divine intentionality and God-willed purpose.

From the standpoint of natural philosophy, this can be interpreted as an affirmation that the cosmos is intelligible, governed by orderly principles, and embedded with purpose.

Meaning of drop (nutfah):
The subsequent verse transitions from macrocosm to microcosm, asserting that the human being, al-insān, originates from a drop (nutfah). (Here, the "drop" may mean a drop of water, indicating the creation of the first living things in the environment of water. Or, a drop of seminal fluid. The second meaning is more probable here. It denotes the undifferentiated biological starting point of human embryogenesis.) Yet, strikingly, this tiny biological entity matures into a rational, argumentative being, khaṣīm mubīn, an open disputant, capable of reasoning, articulating, and even challenging the very truths of existence.

In this transformation lies a profound philosophical insight: the emergence of conscious life from inert biotic material. The verse highlights not only the biological development of humans, but also the emergence of abstract cognition, moral agency, and existential questioning. This progression, from nutfah to khaṣīm, can be read as both a biological process and a metaphysical journey, raising questions about identity, free will, and the responsibility to discern purpose.

Just as the cosmos is created with ḥaqq, that is, truth and purpose, so too is the human being. As a conscious and self-aware creature, it is imperative for man to reflect upon the purpose of his existence, to seek it with sincerity, and to strive earnestly to fulfill it.
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آیات: 5-9

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وَ الۡاَنۡعَامَ خَلَقَهَا ۚ لَـكُمۡ فِيۡهَا دِفۡءٌ وَّ مَنَافِعُ وَ مِنۡهَا تَاۡكُلُوۡنَ ﴿۵﴾
وَ لَـكُمۡ فِيۡهَا جَمَالٌ حِيۡنَ تُرِيۡحُوۡنَ وَ حِيۡنَ تَسۡرَحُوۡنَ ﴿۶﴾
وَ تَحۡمِلُ اَثۡقَالَـكُمۡ اِلٰى بَلَدٍ لَّمۡ تَكُوۡنُوۡا بٰلِغِيۡهِ اِلَّا بِشِقِّ الۡاَنۡفُسِ ؕ اِنَّ رَبَّكُمۡ لَرَءُوۡفٌ رَّحِيۡمٌ ۙ﴿۷﴾
وَّ الۡخَيۡلَ وَ الۡبِغَالَ وَ الۡحَمِيۡرَ لِتَرۡكَبُوۡهَا وَ زِيۡنَةً ؕ وَ يَخۡلُقُ مَا لَا تَعۡلَمُوۡنَ ﴿۸﴾
وَ عَلَى اللّٰهِ قَصۡدُ السَّبِيۡلِ وَ مِنۡهَا جَآئِرٌ ؕ وَ لَوۡ شَآءَ لَهَدٰٮكُمۡ اَجۡمَعِيۡنَ ﴿۹﴾

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And He creates livestock: you derive warmth from them, and [various other] uses; and from them you obtain food, (16:5)
and you find beauty in them when you drive them home in the evenings and when you take them out to pasture in the mornings -(16:6)
And they carry your loads to [many] a place which [otherwise] you would be unable to reach without great hardship to yourselves. Verily, your Sustainer is most compassionate, a dispenser of grace. (16:7)
And (it is He who creates) horses and mules and asses for you to ride, as well as for [their] beauty: and He will yet create things of which [today] you have no knowledge. (16:8)
And [because He is your Creator,] it rests with God alone to show you the right path: yet there is [many a one] who swerves from it. However, had He so willed, He would have guided you all aright. (16:9)

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Explanation:

Verse 5

"And He created the livestock for you: in them there is warmth, and [many] other benefits—and from them you derive nourishment."

Literal Meaning:
This verse states the obvious physiological and economic utility of domesticated animals: their hides, hair, and wool provide insulation; their meat and milk provide sustenance.

Scientific and Ecological Reflection:
Domesticated animals are an integral part of sustainable agrarian ecosystems. Their biological by-products, such as manure, enrich the soil as natural fertilizer, aiding in the regenerative cycles of farming, their skins for leather, and their wool or hair for textiles, some of them are also a source of meat. This interdependence reflects a complex biological and ecological system where human survival is linked with animal well-being.

Spiritual and Metaphorical Layer:
Livestock symbolize divine providence. Their silent service, utility, and dependence on human stewardship mirror the symbiotic trust between creation and Creator. The "warmth" also metaphorically signifies comfort, emotional security, and economic resilience within the home.

Verse 6
"And there is beauty in them for you—when you bring them home in the evening and when you drive them out to pasture in the morning."

Literal Meaning:

A portrayal of daily rural life—morning and evening routines involving the care and herding of animals.

Scientific Reflection:
This line captures the circadian rhythm of agrarian existence, emphasizing sustainable routines, human-animal cooperation, and the psychological satisfaction derived from productivity. The verse also touches on aesthetics; how symmetry, health, and vitality of animals become signs of prosperity.

Metaphorical and Emotional Insight:
The term جمال (jamāl)—"beauty"—points to a deeper human response: animals symbolize peace, prosperity, and social stability. Their return in the evening is a sign of completed tasks and reassurance of livelihood (milk-laden udders). It metaphorically celebrates harmony between human toil and divine provision.

Verse 7
"And they carry your burdens to lands you could not have reached without great hardship. Indeed, your Lord is Most Kind, Most Merciful."

Literal Meaning:
A practical reference to the historical use of animals for transport across difficult terrains.

Scientific Commentary:
Before the industrial age, animals such as camels, donkeys, and oxen were the backbone of human mobility and trade. They expanded the economic horizon of early civilizations, making

long-distance travel and commerce feasible. They are still beneficial to humankind in many ways.

Metaphorical Insight:
The phrase points to divine compassion embedded in the design of creation: that even transportation and mobility—vital to civilization—are facilitated through divinely enabled means. The ease of burden here can also symbolize divine support through life's challenges, material and spiritual.

Verse 8
"And [He created] horses, mules, and donkeys for you to ride and as an adornment. And He creates that which you do not yet know."

Literal Meaning:
Reference to key domestic riding animals of the time, equine species, used for travel, war, and pride. The verse also has a prediction of new means of transportation. They broadly speaking may include all technology-based transportation systems, sea, land and air.

Scientific and Technological Projection:
The final sentence, "He creates that which you do not yet know," astonishingly anticipates future modes of transport and technological innovation. It opens a profound window into divine creativity expressed through human discovery. From bicycles to spacecraft, modern transport vehicles fulfill the role once played by animals.

Metaphorical Significance of "Adornment":

Here, the term زينت (zīnah)—"adornment"—suggests psychological pride, social status, and even emotional beauty. Animals are not only tools but also aesthetic companions—symbols of strength, dignity, and nobility in many cultures. They are a source of economic prosperity and a means of self-reliance. This is another aspect of the adornment or beauty in human life (zīnah and jamāl).

Verse 9
"And upon God rests [the knowledge of] the straight path, while some paths deviate. And had He willed, He could have guided you all aright."

Literal Meaning:
The verse shifts from material blessings to spiritual truths. God alone provides the true, straight direction in life. Paths are ways, methods, procedures, techniques, etc.

Intellectual and Moral Interpretation:
This transition from physical provision (livestock, transportation, adornment) to ethical guidance suggests that material progress must be anchored in moral direction. There are many 'paths'—technological, philosophical, cultural—but not all lead to truth or righteousness. So, we must be careful.

Spiritual and Existential Dimension:
The "straight path" is symbolic of divine purpose and existential alignment. Deviating paths may represent ideologies, lifestyles, or technological uses that disconnect humanity from its spiritual core. Yet the verse reaffirms human free will and the divine gift of moral choice.

The Convergence of Creation, Livelihood, and Moral Orientation:
These verses illustrate a deeply interconnected worldview in which creation is not merely functional but purposeful. Every animal, routine, innovation, and emotion points toward a higher divine logic. The Qur'an links ecological balance with spiritual order, affirming that the material world is full of signs (āyāt) for reflection, not only of divine mercy but also of human responsibility.

This passage encourages a synthesis of natural sciences, ethics, and theology: human civilization progresses not only by harnessing creation but also by understanding and aligning with its moral design.

Significance of jamāl (beauty, elegance, dignity, allure):
These verses point not only to the practical benefits of livestock but also to their psychological and economic value. The Qur'anic term jamāl (beauty, elegance, dignity, allure) here represents far more than visual charm. It is the beauty of economic stability, the grace of self-reliance, the quiet dignity of freedom. This jamāl becomes a symbol of domestic and societal well-being, a reflection of a life secure from dependence, debt, and deprivation.

Those who live under the shadow of poverty, crushed by debt, longing for the basic necessities of life, or overwhelmed by the burdens of illness and inadequate healthcare, how can they truly understand the meaning of such beauty? For them, jamāl is not just distant, it is almost unimaginable. It is not simply a visual or material quality; it is a condition of holistic human flourishing.

Likewise, the use of the word zīnah (adornment, embellishment) is especially significant. It points to a state of psychological reassurance and emotional satisfaction. It signifies the aesthetic of comfort, the quiet joy that arises from order, security, and the felt presence of blessing in one's daily life.

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It is also noteworthy that the verse mentions the animals' return from the pastures before it refers to their departure in the morning. This subtle inversion draws attention to a deeply human moment—the return of the animals at dusk, their bellies full and the udders of many females swollen with milk. It is a time marked not only by physical provision but by emotional satisfaction: a scene of serenity and fulfillment for their keepers. For those who labor through the day, this moment represents more than economic reward; it is a return from toil to rest, from exertion to comfort—a quiet testament to the harmony between human effort, natural rhythms, and divine provision.

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Prediction of new modes of transportation:

The concluding phrase in verse 8 —"And He creates that which you do not yet know"—is profoundly suggestive. It anticipates, with remarkable foresight, the emergence of future forms of transportation and technological innovation—land, sea, and air—unimaginable at the time of the Qur'an's revelation. This brief statement functions not only as a prophetic glimpse into human progress but also as a theological affirmation: that constructive human activity, including scientific discovery and technological invention, may be a manifestation of divine will. One of the ways God "creates" is through the creative agency

of human beings themselves. Thus, human innovation, when aligned with ethical and purposeful intent, becomes a continuation of divine creativity, a sacred extension of His unfolding plan.

The verse explicitly mentions horses, mules, and donkeys as means of riding and adornment. Then it adds: "and He creates what you do not (yet) know." This juxtaposition, coming immediately after a list of known means of transport, suggests an intentional contrast between the familiar and the yet-to-be-known.

We can, thus, see this phrase as open to continual fulfillment over time, divine creation not limited to what is known at a particular time.

This framing makes the Qur'anic text dynamically open to future realities, rather than sealed in the historical past. It reflects a theological worldview in which divine creativity is not static but ongoing, unfolding through the natural laws and intellectual capacities God has placed within creation.

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آیات: 10، 11

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هُوَ الَّذِیۡۤ اَنۡزَلَ مِنَ السَّمَآءِ مَآءً لَّکُمۡ مِّنۡهُ شَرَابٌ وَّ مِنۡهُ شَجَرٌ فِیۡهِ تُسِیۡمُوۡنَ ﴿۱۰﴾ یُنۡۢبِتُ لَکُمۡ بِهِ الزَّرۡعَ وَ الزَّیۡتُوۡنَ وَ النَّخِیۡلَ وَ الۡاَعۡنَابَ وَ مِنۡ کُلِّ الثَّمَرٰتِ ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیَۃً لِّقَوۡمٍ یَّتَفَکَّرُوۡنَ ﴿۱۱﴾

(God) It is He who sends down water from the skies; you drink thereof, and thereof [drink] the plants upon which you pasture your beasts, (16:10)
[and] by virtue thereof He causes crops to grow for you, and olive trees, and date palms, and grapes, and all [other] kinds of fruit: in this, behold, there is a message indeed for people who think. (16:11)
….

Explanation:

Scientific insights:
"It is He who sends down water from the sky…"
This is both a literal and scientifically profound truth: the hydrological cycle, whereby water evaporates, forms clouds, and returns as rain, is essential to life on Earth. This verse emphasizes that this life-sustaining process is not arbitrary, but a deliberate act of divine provision.

Water, comprising nearly 70% of the human body and covering around 70% of Earth's surface, is the biochemical medium of all life. No organism can exist without it. The Qur'an draws attention to this foundational truth centuries before hydrology and atmospheric science developed.

Freshwater, primarily from rain, recharges rivers, aquifers, and ecosystems. It nourishes not just human life, but the entire web of life, plants, animals, and microorganisms alike.

"…of it you drink…"

This underscores personal, vital dependence, a universal need that binds all humanity. Clean drinking water is not merely a luxury but a mercy, one often taken for granted. It symbolizes divine generosity and human vulnerability.

"…and by it grow the shrubs and pastures upon which you feed your cattle."
This connects the water cycle to the food chain and agricultural systems. Pastures, grasses, and fodder plants that sustain livestock. Here, we see the Qur'an describing ecological interdependence: water → vegetation → animals → humans.

Ecological Note:
The verse anticipates a systems-based view of life, what today we might call ecosystem services: the natural processes that support life, commerce, and civilization.

"By means of it, He causes crops to sprout for you…"
The focus now shifts from grazing land for animals to cultivated land for humans—showing divine accommodation of both the basic and elevated needs of creation.

"…as well as olives, date palms, grapevines, and all varieties of fruits."
The Qur'an selectively lists crops of high nutritional, economic, and cultural significance:

- Olives – rich in oil and antioxidants, a symbol of purity and light.
- Date palms – staple food in arid lands, long shelf life, high energy.
- Grapes – fresh or dried, symbolic of joy and sweetness.

- All kinds of fruits – indicating biodiversity, beauty, and sustenance.

This catalog is both literal and phenomenological, directing human awareness to diversity in color, flavor, function, and form. These are not random products of chance but signs (āyāt) of a wise, providential design.

"Surely in this is a sign for people who reflect."
The intellectual invitation is clear: Use your reason, ponder the patterns, and contemplate the interconnectedness.

This verse shifts the role of the human being from passive recipient to thinking participant, charged with uncovering, appreciating, and sustaining the divine system of life.

Thus, these verses are not only descriptions of natural processes but a call to consciousness, a multidimensional reminder that:

- Life is fragile, utterly dependent on water.
- Provision is holistic, covering human and animal needs.
- Creation is intentional, full of signs for those who think.
- Gratitude and inquiry must walk hand in hand: the rational mind (tafaqquh, ta'ammul) is a means of worship.

وَ سَخَّرَ لَكُمُ الَّيۡلَ وَ النَّهَارَ ۙ وَ الشَّمۡسَ وَ الۡقَمَرَ ؕ وَ النُّجُوۡمُ مُسَخَّرٰتٌۢ بِاَمۡرِهٖ ؕ اِنَّ فِىۡ ذٰلِكَ لَاٰيٰتٍ لِّقَوۡمٍ يَّعۡقِلُوۡنَ ﴿۱۲﴾
وَ مَا ذَرَاَ لَكُمۡ فِى الۡاَرۡضِ مُخۡتَلِفًا اَلۡوَانُهٗ ؕ اِنَّ فِىۡ ذٰلِكَ لَاٰيَةً لِّقَوۡمٍ يَّذَّكَّرُوۡنَ ﴿۱۳﴾
وَ هُوَ الَّذِىۡ سَخَّرَ الۡبَحۡرَ لِتَاۡكُلُوۡا مِنۡهُ لَحۡمًا طَرِيًّا وَّ تَسۡتَخۡرِجُوۡا مِنۡهُ حِلۡيَةً تَلۡبَسُوۡنَهَا ۚ وَ تَرَى الۡفُلۡكَ مَوَاخِرَ فِيۡهِ وَ لِتَبۡتَغُوۡا مِنۡ فَضۡلِهٖ وَ لَعَلَّكُمۡ تَشۡكُرُوۡنَ ﴿۱۴﴾
وَ اَلۡقٰى فِى الۡاَرۡضِ رَوَاسِىَ اَنۡ تَمِيۡدَ بِكُمۡ وَ اَنۡهٰرًا وَّ سُبُلًا لَّعَلَّكُمۡ تَهۡتَدُوۡنَ ﴿۱۵﴾
وَ عَلٰمٰتٍ ؕ وَ بِالنَّجۡمِ هُمۡ يَهۡتَدُوۡنَ ﴿۱۶﴾

And He has made the night and the day and the sun and the moon subservient [to His laws, so that they be of use] to you; and all the stars are subservient to His command: in this, behold, there are messages indeed for people who use their reason. (16:12)

And all the [beauty of] many hues-which He has created for you on earth: in this, behold, there is a message for people who (are willing to] take it to heart. (16:13)

And He it is who has made the sea subservient [to His laws], so that you might eat fresh meat from it, and take from it gems which you may wear. And on that [very sea] one sees ships ploughing through the waves, so that you might [be able to] go forth in quest of some of His bounty, and thus have cause to be grateful [to Him]. (16:14)

And he has placed firm mountains on earth, lest it sway with you, and rivers and paths, so that you might find your way, (16:15)

as well as [various other] means of orientation: for [it is] by the stars that men find their way (too). (16:16)

Explanation:

Linguistic insights:

سَخَّرَ لَكُم — sakhkhara lakum
Root: س-خ-ر (sīn-khāʾ-rāʾ)
Meaning: To subjugate, to render something serviceable or under control.
Implication: It implies deliberate divine structuring of cosmic and natural phenomena to be harnessed by humans. This subjugation is not passive; it is purposeful, emphasizing that the universe is not chaotic, but ordered.

بِأَمْرِهِ — bi-amrihi
Root: أ-م-ر (hamza-mīm-rāʾ)
Meaning: By His command, directive, or creative will.
Contextual Meaning: Here, "amr" refers to God's sovereign command or creative law, law of nature that God has put in the universe.
Implication: Stars and cosmic bodies are not acting randomly—they function according to divine "command," highlighting natural law embedded in creation.

True understanding (ʿaql) is not mere accumulation of facts; it is the ability to restrain the soul, make distinctions, reflect, and act meaningfully. The verse appeals to humans who use reason in a moral and reflective sense.

أَلْوَانُ — alwān
Root: ل-و-ن (lām-wāw-nūn)
Meaning: Colors, varieties, distinctions.
Implication: Refers both literally to chromatic diversity (colors of plants, fruits, stones, etc.) and metaphorically to diversity in creation—textures, species, resources—highlighting the plurality of divine creativity.

يَذَّكَّرُونَ — yazzakkarūn
Root: ذ-ك-ر (dhāl-kāf-rāʾ)
Meaning: To recall, take heed, remember.
Implication: This is a moral remembrance, not just mental recollection. It suggests a heart-mind synthesis where the signs of creation awaken a spiritual and ethical response. It calls for conscience (dhikr) over mere cognition.

الْبَحْرَ — al-baḥr: A large body of water, may be a river or sea, or ocean.
Implication: Can include both oceans and rivers. Symbolically, it suggests vastness, provision, and mystery—a realm where human vulnerability is most apparent, yet where divine provision is abundant (fish, pearls, transport).

تَشْكُرُونَ — tashkurūn
Root: ش-ك-ر (shīn-kāf-rāʾ)
Meaning: To be grateful, to acknowledge benefit.
Implication: Shukr (being grateful) is not just lip service but recognition through action, obedience, and humility. Gratitude is a spiritual and ethical imperative, it transforms consumption into reverence.

رَوَاسِيَ — rawāsiyā
Root: ر-س-و (rāʾ-sīn-wāw)
Meaning: Pegs, anchors, firm mountains.
Form: Plural of rāsiyah (firmly fixed).
Implication: Mountains are described as stabilizing anchors of the earth. Cosmologically, this anticipates the concept of isostasy in geophysics. Metaphorically, they represent stability and permanence.

تَمِيدَ بِكُمْ — tamīda bikum
Root: م-ي-د (mīm-yāʾ-dāl)
Meaning: To shake, wobble, sway.
Form: Subjunctive verb — lest it sway with you.
Implication: A remarkable phrase suggesting that without mountains, the earth would become unstable or uninhabitable. It supports a vision of the earth as deliberately balanced by divine design.

عَلَامَاتٍ — ʿalāmāt
Root: ع-ل-م (ʿayn-lām-mīm)
Meaning: Signs, markers, indicators.
Plural of: ʿalāmah
Implication: Refers to navigational aids or topographical indicators (mountains, rivers, stars), but also to spiritual signs, i.e., ways of finding direction in life through reflection and cosmic observation.

بِالنَّجْمِ — bi-n-najm
Root: ن-ج-م (nūn-jīm-mīm)
Meaning: Star(s).
Implication: Here stars serve for orientation and guidance—both literally (navigation at sea or desert) and figuratively (toward divine knowledge). This emphasizes the utility of celestial order.

The verses unfold as a majestic cosmic catalog—a systematic enumeration of natural phenomena embedded in the universe: the regulated alternation of night and day, the gravitational balance of mountains, the hydrological cycle sustaining life, the navigational function of stars, and the resource-rich depths of

the sea. It reveals a coherent order in nature that invites the human intellect to observe, understand, and give thanks.

Creation as Service to Humanity:
The passage begins with an awe-inspiring truth: the vast forces of nature—night and day, sun and moon, stars and celestial bodies—are not chaotic or indifferent, but finely tuned and subservient to God's laws and purpose in a way that they are of great use for human being. This is not a message of arrogance but of responsible stewardship: the cosmos is a canvas of divine mercy, inviting reason and reflection.

The harmony of the heavens is not accidental. The orbital precision of the sun and moon, the alternation of night and day, all are systems upon which life, timekeeping, agriculture, navigation, and spiritual rhythms depend.

Signs for the Mind and Heart:
The Qur'an distinguishes between two types of human faculties:

"A people who use their reason" (yaʿqilūn): those who reflect, analyze, and recognize divine order.

"A people who remember God" (yadhakkarūn): those who internalize and transform knowledge into spiritual awareness and moral action.

The beauty and diversity of created things (plants, animals, minerals, colors, etc.), are not random phenomena. They are ayat (signs), and each leaf, hue, or flavor whispers of a deeper design.

The Sea: Provision, Beauty, and Exploration

The sea (al-baḥr) is portrayed as a multifunctional resource:

- Sustenance: providing fresh meat—fish and seafood that nourish the body.
- Adornment: yielding jewels and ornaments—pearls, corals, and treasures that fulfill human aesthetic and cultural needs.
- Commerce and Discovery: enabling transport and trade, driving civilization and exploration.

The sight of ships slicing through the sea is not merely a feat of engineering, but a metaphor for human striving, enabled by divine laws of buoyancy, wind, and current.

This verse subtly affirms positive human activity, fishing, trading, sailing, inventing, etc., as aligned with divine purpose, so long as it leads to gratitude (shukr) and not arrogance.

The Earth as a Platform of Stability and Direction

Mountains: serve as stabilizing weights (per modern geology, tectonic plates and isostasy).

Rivers: sources of fresh water, agriculture, and travel routes.

Paths and Signs: a reminder that guidance exists in both physical and spiritual journeys.

Whether through rivers, roads, or constellations, this universe is navigable—not just geographically, but existentially. Creation is a guidebook—if only we choose to read it.

Stars as Beacons of Navigation and Reflection

Ancient and modern travelers alike have used the stars to find their way. But the Qur'anic wording also alludes to a deeper kind of navigation, that is, spiritual orientation in the vast sea of life.

"By the stars they are guided" (wa bi'n-najmi hum yahtadūn)—both in the wilderness of the earth and the wilderness of the soul.

Conclusion: A Call to Conscious Living

These verses collectively paint a vision of divine generosity, cosmic order, and human potential. The night sky, the mountain ranges, the rain, the sea, the fruit-laden orchards, and the scent of salt in the wind, each is both a gift and a clue. But to see them as such requires:

The intellect to understand,
The heart to remember, and
The spirit to be grateful.

"Gratitude is not passive—it is a conscious awakening to reality as it is: purposeful, interconnected, and pointing to a Creator who invites not just belief, but reflection, remembrance, and responsible action.**"**

Divine Cognition and Grateful Response

Ma'rifat (Divine Cognition or Recognition) denotes the conscious recognition, intellectual awareness, and spiritual realization of God's existence, attributes, and signs within the cosmos and the self. In the Qur'anic worldview, such recognition is not passive but emerges through reflective engagement with the natural world, moral awareness, and

revelation. It is an epistemological and spiritual awakening to the divine presence that underlies and animates the universe.

Again, shukr (Gratitude or Grateful Response) in this context is not merely an emotional sentiment but an active, ethical, and spiritual response to the realization of divine beneficence. It involves acknowledging God as the ultimate source of all blessings and expressing that acknowledgment through humility, righteous action, stewardship of resources, and continued remembrance.

Together, these concepts form the basis of a Qur'anic ethic: that human beings, upon recognizing the divine signs manifest in creation (such as the sun, moon, rain, vegetation, seas, and mountains), are called to respond with conscious gratitude, both in thought and in practice. This relationship between ma'rifat and shukr is foundational to the Qur'anic invitation to knowledge, reflection, and moral responsibility.

…….

آیات 48، 49

اَوَ لَمۡ یَرَوۡا اِلٰی مَا خَلَقَ اللّٰہُ مِنۡ شَیۡءٍ یَّتَفَیَّؤُا ظِلٰلُہٗ عَنِ الۡیَمِیۡنِ وَ الشَّمَآئِلِ سُجَّدًا لِّلّٰہِ وَ ہُمۡ دٰخِرُوۡنَ ﴿۴۸﴾
وَ لِلّٰہِ یَسۡجُدُ مَا فِی السَّمٰوٰتِ وَ مَا فِی الۡاَرۡضِ مِنۡ دَآبَّۃٍ وَّ الۡمَلٰٓئِکَۃُ وَ ہُمۡ لَا یَسۡتَکۡبِرُوۡنَ ﴿۴۹﴾

Have, then, they [who deny the truth] never considered any of the things that God has created - (how] their shadows turn right and left, prostrating themselves before (laws of) God and utterly submissive [to His will]. (16:48)

For, before God prostrates itself all that is in the heavens and all that is on earth - every beast that moves, and the angels: [even] these do not bear themselves with false pride. (16:49)
…..

Explanation:

Linguistic insights:

يَتَفَيَّؤُا ظِلَٰلُهُ (yatafayya'u ẓilāluhu)
The verb yatafayya'u is from the root ف-ي-ء (fā-yā-hamzah), meaning "to return" or "to incline." It describes the oscillating movement of shadows as they shift with the sun's trajectory across the sky. The term implies a cyclical, regulated motion governed by divine laws.

سُجَّدًا (sujjadan)
From the root س-ج-د (s-j-d), this word denotes prostration or deep submission. In the Qur'anic context, it often signifies both literal physical subservience and metaphysical compliance with divine order.

دَاخِرُونَ (dākhirūn)
Rooted in د-خ-ر (d-kh-r), meaning "to be humbled, subdued, or belittled," the word emphasizes utter humility, suggesting that all of creation, even if not conscious, is intrinsically compliant with God's will.

يَسْجُدُ (yasjudu)
"Prostrates" — again, this verb reiterates the central imagery of physical and metaphysical submission. The present tense suggests continuity and universality of this cosmic act.

دَآبَّةٍ (dābbah)
Meaning any creature that moves—literally "a crawler"—it encompasses all forms of terrestrial life, signifying that biological life is inherently governed by God's sustaining laws.

لَا يَسْتَكْبِرُونَ (lā yastakbirūn)
They are not arrogant — from the root ك-ب-ر (k-b-r) meaning "to be great or proud." This contrasts angelic and natural obedience with human potential for rebellion through arrogance.

Scientific insights:
These verses vividly describe the observational phenomenon of shadow movement, which is governed by the Earth's rotation and the position of the sun. The shifting of shadows is not random; it obeys fixed celestial laws, including axial tilt, orbit, and solar declination.
In modern scientific terms:

- Shadow movement is a precise result of the interaction between solar radiation, terrestrial rotation, and axial geometry.
- This observable pattern represents the predictable, law-bound harmony in which the natural world operates.

Thus, the shadow becomes a symbol of cosmic obedience, manifesting how even inanimate phenomena reflect submission to natural laws.

Spiritual insights:
The shadows' prostration is symbolic of everything in creation fulfilling its divinely ordained role:

- Inanimate objects such as mountains, trees, and rocks have no will, yet they follow natural laws. Their "prostration" is the non-conscious submission to God's cosmic command (amr).
- Living beings (dābbah) also move, breathe, eat, reproduce—all within boundaries set by biology and environment—thus enacting God's will.

The angels' inclusion emphasizes another dimension: conscious, willing obedience, free of pride or ego. This creates a contrast with humans, who are capable of volitional resistance or spiritual submission.

These verses are an invitation to cosmic mindfulness. They argue that if even shadows, beasts, and angels submit, how can the conscious, thinking human being choose rebellion? The message is clear:
"The entire universe is in a state of worship. Your resistance is the only discordant note."

Implications for Human Conscience:

- Ethical: Just as nature obeys its inner law, humans are called to recognize their moral fitrah (innate disposition) and surrender willfully to divine guidance.
- Cognitive: The verse appeals to human reflection—"Have they not considered?"—urging rational observation as a gateway to faith.
- Gratitude and humility: The image of shadows prostrating silently yet constantly is a metaphor for the daily rhythm of devotion expected from humankind.

Conclusion
The verses 16:48,49 present a profound integration of cosmic naturalism, spiritual symbolism, and theological ethics. Every

moving shadow, every crawling creature, everything participates in a grand, unseen choreography of submission. The question posed to the human being is: will you join this harmony with conscious gratitude, or stand apart in pride?

It is thus a symbolic expression of the fact that everything in the cosmos obeys God's creative laws.

….

آیات: 65-67

……

وَ اللّٰهُ اَنۡزَلَ مِنَ السَّمَآءِ مَآءً فَاَحۡیَا بِهِ الۡاَرۡضَ بَعۡدَ مَوۡتِهَا ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیَۃً لِّقَوۡمٍ یَّسۡمَعُوۡنَ ﴿۶۵﴾

وَ اِنَّ لَکُمۡ فِی الۡاَنۡعَامِ لَعِبۡرَۃً ؕ نُسۡقِیۡکُمۡ مِّمَّا فِیۡ بُطُوۡنِهٖ مِنۡۢ بَیۡنِ فَرۡثٍ وَّ دَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشّٰرِبِیۡنَ ﴿۶۶﴾

وَ مِنۡ ثَمَرٰتِ النَّخِیۡلِ وَ الۡاَعۡنَابِ تَتَّخِذُوۡنَ مِنۡهُ سَکَرًا وَّ رِزۡقًا حَسَنًا ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیَۃً لِّقَوۡمٍ یَّعۡقِلُوۡنَ ﴿۶۷﴾

And, God sends down water from the skies, giving life thereby to the earth after it had been lifeless: in this, behold, there is a message indeed for people who [are willing to] listen. (16:65)

And, behold, in the cattle [too] there is indeed a lesson for you: We (produce and) give you to drink of that [food, intestinal contents] which is within their bellies: milk pure and pleasant to those who drink it; from the same food from which are produced dung and blood; (yet, it is pure and pleasant to those who drink it). (16:66)

And [We grant you nourishment] from the fruit of date-palms and vines: from it you derive sweet juice as well as wholesome sustenance -in this, behold, there is a message indeed for people who use their reason. (16:67)

Another meaning of 16: 66:
"Verify, in cattle there is a lesson for you. We give you to drink of what is inside their bodies, coming from a conjunction between the contents of the intestine and the blood, a milk pure and pleasant for those who drink it," (M. Bucaille)
…..

Explanation:

Verse 16:65:

Scientific insights:
This verse encapsulates the hydrological cycle: water vapor rises, condenses into clouds, and falls as rain, rehydrating the soil, catalyzing photosynthesis, and sustaining biotic life. Earth, previously arid and lifeless, revives, a powerful ecological metaphor for resurrection and spiritual awakening.

Spiritual Reflection:
This imagery evokes a parallel between physical rain and divine revelation. Just as rain brings life to the dead land, divine guidance revives the barren soul. The verse ends with a call to those who listen—a subtle reminder that spiritual sensitivity is a prerequisite to recognizing divine signs.

Verse 16:66

Linguistic insights:

- عِبْرَةً (ʿibrah) – a lesson or a moral sign, inviting deep reflection.
- فَرْثٌ (farth) – digested waste or fecal matter.

- دَم (dam) – blood, representing the circulatory absorption of nutrients.
- لَبَنًا خَالِصًا (labanan khāliṣan) – pure milk, untainted.
- سَائِغًا (sāʾighan) – pleasant or easily swallowed, indicating both taste and digestibility.

Scientific insights:
This verse succinctly anticipates what modern biochemistry confirms:

- Digested food in the intestines undergoes nutrient absorption via the bloodstream.
- Blood carries these nutrients to the mammary glands (milk-producing glands), where milk is synthesized.
- Waste matter is concurrently excreted via the intestines.

Although milk, blood, and dung originate from the same nutritional intake within the animal's digestive system, milk is a uniquely transformed substance that is clean, nutritious, and palatable. This stark divergence, despite a common source, highlights the precision and sophistication of the internal biological processes — a phenomenon that testifies to the extraordinary wisdom embedded in the natural design.

Spiritual Reflection:
Milk stands here as a metaphor of purity born out of complexity, a divine extraction of benefit from what seems biologically and aesthetically undesirable. The Qur'an invites the listener to contemplate how such intricacy and elegance in physiology could arise without intelligent orchestration.

This depiction supports the claim that the Qur'an articulates a biological marvel using remarkably precise language.

As food passes through the stomach and intestines, its digestible components are digested and nutrients are absorbed into the bloodstream, while the indigestible residues are excreted as feces. The blood then transports the absorbed nutrients—such as digested carbohydrates, fats, proteins, vitamins, and minerals—to every cell in the body, supporting both metabolic energy and physiological development.

When milk is produced in the mammary glands of lactating animals, these same nutrients are selectively filtered, synthesized, and secreted into the milk through a complex series of tightly regulated biochemical processes. Remarkably, although milk, blood, and feces all originate from the same ingested material (the food the cattle has eaten), milk emerges as a pure, sterile, and highly nutritious fluid—free from any trace of blood or waste.

This process reflects an extraordinary internal coordination among various physiological systems, each operating in harmony without interfering with the others. It is a powerful testimony to the profound order and intentionality inherent in the biological design of living organisms.

Verse 16:67

Linguistic Insights:

- سَكَرًا (sakaran) – traditionally interpreted as intoxicating drink (e.g., wine), but also can mean sweet juice or sugar (shakar in some dialects).
- رِزْقًا حَسَنًا (rizqan ḥasanan) – wholesome sustenance, encompassing all lawful, nourishing benefits.

- يَعْقِلُونَ (yaʿqilūn) – those who use their intellect, contrasting with yasmaʿūn in 16:65, suggesting that this sign appeals to rational faculties.

Interpretations:
As noted above, several meanings have been attributed to the word "sakar": wine (khamr), sweet juice from fruits, nabīdh (fermented drink), sugar, etc. According to the first meaning, i.e. wine, the implication of the verse would be: "you produce from it wine as well as goodly provisions." This may indicate the presence of both possibilities: if you wish, you may produce wine from it, and if you wish, you may extract wholesome provisions.

According to the second interpretation, i.e., sweet juice, the meaning is that you derive sweet juice and wholesome sustenance from dates and grapes. Thus, the verse can be understood to have this meaning:

"From the fruits of date palms and grapes you take sweet juice and wholesome provisions. There truly is a sign in this for people who use their reason." (Abdel Haleem)

In some translations, the adjective ḥasanan (wholesome/good) is linked to both sakar and rizq:

"And from the fruit of the date-palm and the vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise." (Abdullah Yusuf Ali)

In some translations, sakar is understood in the sense of sugar or sweetness:

"The fruit of palm trees and vines which provide you with sugar and delicious food also provide a lesson and evidence (of the Truth) for the people of understanding." (Muhammad Sarwar)

Scientific insights:
Date-palms and grapes are rich in natural sugars, fibers, minerals, and antioxidants. From these fruits:

- One may extract syrups, juices, oils, and dried fruits, all of which offer sustenance and economic value.
- If fermented, they produce alcohol, which may cause moral and physiological harm, hence prohibited.

Spiritual Message:
The Qur'an reminds humanity that nature's blessings are morally neutral until directed by intention. The same fruit may become a means of health or harm, depending on human choice. Therefore, signs are only visible to those who reason ethically.

Combined Thematic Reflection: Verses 16:65–67
These three verses form a triadic progression:

- Cosmic Mercy (Rain and Resurrection) – appeals to the sense of hearing.
- Biological Design (Milk and Metabolism) – appeals to wonder and reflection.
- Human Agency (Fruit and Morality) – appeals to the rational mind.

In each, nature is depicted not only as resource but as revelation, a system filled with signs (āyāt), addressed respectively to:

- السامعين– those who listen
- العاقلين– those who use their reason
- المعتبرين– those who reflect (implied in ʿibrah)

Conclusion
These verses invite us to:

- Listen deeply to the rhythms of nature.
- Reflect rationally on the workings of life.
- Live responsibly, choosing what is wholesome over what may intoxicate.

\Milk, fruit, and water are not merely material blessings; they are ethical cues and spiritual signs. The Qur'an elevates even everyday biological processes into moments of sacred encounter, where scientific inquiry and spiritual humility meet.

"In all of this, there are signs—if only you would listen, reflect, and reason."

……

Composition of Milk:
Milk is a complex liquid with a unique composition that provides nutrition for the young of mammals. Its main or characteristic components include the following:

1. Water
    - Percentage: 85-90% of milk.
    - Function: Acts as a solvent for nutrients and facilitates their transport and digestion.

2. Macronutrients

a. Proteins
    - Casein: Makes up about 80% of milk protein. It forms curds during coagulation.
    - Whey Proteins: Includes lactalbumin and lactoglobulin, which remain in the liquid after casein is removed.
    - Easily digestible and rich in essential amino acids.

b. Fats
    - Mainly triglycerides (98%).
    - Includes phospholipids and cholesterol.
    - Present as fat globules surrounded by a membrane that helps emulsify the fat.

c. Carbohydrates
    - Lactose (Milk Sugar): The primary carbohydrate in milk. Provides energy and aids calcium absorption.

3. Micronutrients

a. Vitamins
    - Fat-Soluble: Vitamins A, D, E, and K.
    - Water-Soluble: Vitamins B-complex (especially riboflavin and B12) and vitamin C.

b. Minerals
    - Calcium: Essential for bones and teeth.
    - Phosphorus: Works with calcium for skeletal health.
    - Potassium, sodium, magnesium, and trace elements like zinc and selenium.

4. Enzymes
- Lipase: Breaks down fats.
- Lactase: Helps digest lactose.
- Proteases: Involved in protein digestion.

5. Bioactive Compounds
- Immunoglobulins (antibodies), growth factors, and hormones.

6. Other Components
- Non-Protein Nitrogen Compounds: Urea, creatine, and amino acids.
- Acidity: Natural pH is about 6.6-6.8.

Characteristic Composition of Cow's Milk (Approximate Values)
- Water: 87%
- Fat: 3-4%
- Proteins: 3.3%
- Lactose: 4.8%
- Minerals: 0.7%

The exact composition varies between species, individuals, and environmental factors such as diet and health.
……,

Composition of Blood:

1. Living Components (Cellular Fraction or Formed Elements):
    a. Red Blood Cells (RBCs) or Erythrocytes

- Function: Transport oxygen (via hemoglobin) and carbon dioxide.
- Characteristic: Biconcave, anucleate in mature cells.
- Proportion: 99% of blood cells.
- Life Span: ~120 days.
- Characteristic Component: Hemoglobin.

b. White Blood Cells (WBCs) or Leukocytes

- Function: Immune defense against pathogens.
- Types:
  - Granulocytes: Neutrophils, eosinophils, basophils.
  - Agranulocytes: Lymphocytes (B cells, T cells) and monocytes.
- Proportion: ~1% of blood cells.
- Life Span: Few hours to days (granulocytes); months to years (lymphocytes).

c. Platelets (Thrombocytes)

- Function: Blood clotting (hemostasis).
- Characteristic: Cell fragments derived from megakaryocytes.
- Life Span: 5-10 days.

2. Non-Living Components (Plasma)

Plasma makes up ~55% of blood volume and contains the following:

a. Water: Proportion: ~90% of plasma. Function: Acts as a solvent for nutrients, hormones, and waste products.

b. Proteins

- Albumin: Maintains osmotic pressure and transports substances.

- Globulins: Includes antibodies and transport proteins.
- Fibrinogen: Essential for clotting.
- Other Enzymes and Hormones: Facilitate various metabolic functions.
- c. Electrolytes (Ions)
- Sodium (Na^+), Potassium (K^+), Calcium (Ca^{2+}), Magnesium (Mg^{2+}), Chloride (Cl^-), Bicarbonate (HCO_3^-).
- Function: Maintain pH balance, nerve function, and muscle activity.

d. Nutrients

- Glucose, amino acids, fatty acids, and lipids (e.g., cholesterol).
- Function: Provide energy and raw materials for cellular functions.

e. Waste Products

- Urea, creatinine, bilirubin, and other metabolic by-products.
- Function: Transported to excretory organs for elimination.

f. Hormones

- Secreted by endocrine glands to regulate various bodily functions.

g. Gases

- Oxygen (O_2) and carbon dioxide (CO_2): Transported to and from tissues.

3. Additional Components

- Platelet-Derived Factors: Promote clotting and wound repair.

- Nitrogenous Substances: Includes uric acid and nitrogen-containing metabolites.

Characteristic Composition of Cow Blood (Approximate Values):

- Plasma: ~55%
    - Water: ~90% of plasma.
    - Proteins: ~7-8% of plasma.
- Cellular Fraction (Formed Elements): ~45%
    - RBCs: ~4-7 million per μL.
    - WBCs: ~4,000-12,000 per μL.
    - Platelets: ~150,000-350,000 per μL.

This composition is similar to other mammals but can vary slightly depending on the cow's health, diet, and environment.

..

In summary, in these verses, the Qur'an is stimulating the faculty of reason. It invites reflection on the intricate biological processes within animals:

the digestion of food within the gastrointestinal system,
the systematic excretion of indigestible matter,
the absorption of digested nutrients into the bloodstream,
the assimilation of these nutrients into bodily tissues,
the production of blood,
and finally, the transformation of these nutrients into milk through the mammary glands.

Each of these processes contains profound signs for contemplation and insight. Similarly, the development of fruits

in plants—and the emergence of their sweetness and nutritive value—calls the human mind toward thoughtful reflection.
God has created drinkable nourishment for humans from both the animal and plant kingdoms: from animals, pure milk; and from plants, sweet juice. The next verses (16: 68,69) mention yet another remarkable beverage: honey.
……..

آیات: 68، 69

…….
وَ اَوۡحٰی رَبُّکَ اِلَی النَّحۡلِ اَنِ اتَّخِذِیۡ مِنَ الۡجِبَالِ بُیُوۡتًا وَّ مِنَ الشَّجَرِ وَ مِمَّا یَعۡرِشُوۡنَ ﴿۶۸﴾
ثُمَّ کُلِیۡ مِنۡ کُلِّ الثَّمَرٰتِ فَاسۡلُکِیۡ سُبُلَ رَبِّکِ ذُلُلًا ؕ یَخۡرُجُ مِنۡۢ بُطُوۡنِہَا شَرَابٌ مُّخۡتَلِفٌ اَلۡوَانُہٗ فِیۡہِ شِفَآءٌ لِّلنَّاسِ ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیَۃً لِّقَوۡمٍ یَّتَفَکَّرُوۡنَ ﴿۶۹﴾

And [consider how] your Sustainer has inspired the bee: "Prepare for yourself dwellings in mountains and in trees, and in what [men] may build [for you by way of hives], (16:68)
and then eat of all manner of fruit, and follow humbly the paths ordained for you by your Sustainer." [And lo!] there issues from within these [bees] a fluid of many hues, wherein there is health for man. In all this, behold, there is a message indeed for people who think. (16:69)
….

…

The Quran invites humanity to contemplate the wonders of the natural world as profound signs of divine wisdom and mercy. Among these signs, the intricate life of bees stands out, showcasing a divinely guided system of organization, purpose, and productivity. By drawing attention to the bees' remarkable ability to create honey—a substance of nourishment and healing—the Quran encourages both intellectual inquiry and spiritual reflection. This example serves not only to highlight the harmony and complexity of creation but also to inspire humanity to recognize the interconnectedness of life and the divine principles underpinning it. Such reflections deepen our understanding of the Creator's boundless wisdom and provide a pathway to spiritual growth and moral refinement.

..

These verses are not only a testament to the natural wonders of the bee's life but also a profound invitation to reflect upon the intricate design and wisdom that governs the natural world.

The Meaning of Divine Revelation to the Bee

The term wahy (revelation) in these verses does not imply the traditional revelation that prophets received. Instead, it refers

to the natural instincts and guidance embedded in the very nature of all creatures. In the case of the bee, it signifies the innate guidance or instinctual knowledge that the Creator has instilled in it. This natural guidance enables the bee to perform a series of complex tasks, including building hives, gathering nectar from flowers, converting it into honey, and storing it—all according to a divine, systematic order.

Thus, the bee's ability to make hives, locate suitable spaces for these hives, access flowers, and transform nectar into honey is all a manifestation of divine guidance, or fitrah (natural disposition). This guidance is not learned through external teaching but is an intrinsic, innate process established by the Creator.

The Pathways of the Lord

The "paths of your Lord" mentioned in the verse refer to the principles and systems that govern the bee's behavior, facilitating its creation of honey. These are not arbitrary pathways but are divinely ordained and made easy for the bee to follow. Its actions—gathering nectar, transforming it into honey, and creating hives—are all aligned with a cosmic order that ensures the continuity of life, not only for the bee but for humans as well.

Honey as a Healing Drink

The Quran highlights that the honey produced by the bee has different colors, a metaphor for the variety and diversity. Honey is not only a source of nourishment but also has therapeutic benefits, which have been known for centuries. Modern science has confirmed the health benefits of honey, such as its antioxidant, antimicrobial, and anti-inflammatory properties.

Thus, the bee's role in producing honey serves as a sign of God's wisdom and mercy.

Furthermore, honey, here, is presented as a means of healing for mankind, demonstrating how even the simplest aspects of nature, like the bee and its honey, carry profound benefits for human well-being. This highlights a central theme in Islamic thought—the belief that natural elements when understood and utilized properly, serve as manifestations of divine wisdom.

The Social Structure of Bees

Bees are also remarkable for their highly organized, social structure. They live in colonies. A typical colony can contain anywhere from 20,000 to 80,000 bees, depending on various factors like season, the health of the hive, and the natural environment. There are three distinct types of bees within a colony:

1. The Queen Bee: The queen is the leader of the colony, and her primary role is reproduction. She is significantly larger than the other bees and can live for up to five years, during which she lays nearly one million eggs. The eggs she lays can be either fertilized (producing worker bees) or unfertilized (producing drones (male bees)).
2. Drones (Male Bees): These bees have only one purpose: to mate with the queen. Drones do not participate in other tasks within the hive.
3. Worker Bees (Female Bees): Worker bees are the laborers of the colony. They collect nectar, pollen, and water, and are also responsible for maintaining the hive, feeding the queen and larvae, and protecting the hive from predators. They can live for about 4 to 6 weeks

during the summer but may live up to 6 months during the winter.

Division of Labor Among Worker Bees

The worker bees divide their tasks among themselves, depending on their age and the needs of the hive. Younger bees tend to clean the hive and take care of the larvae, while older bees focus on gathering nectar and pollen. Some worker bees act as nurses and feed the larvae with honey and pollen, while others may produce wax to build honeycombs.

Worker bees also perform the essential role of collecting nectar, which they store in their bodies. This nectar undergoes a chemical transformation within their bodies, eventually becoming honey. The bees then store this honey in hexagonal wax cells, which they seal with wax to preserve it.

As the worker bees age, their duties shift. Initially, they clean the hive, then they transition to feeding the larvae, and later to gathering nectar and pollen. They also serve as guards, protecting the hive from intruders, and finally, when they reach the end of their life, they gather the nectar and pollen that sustain the colony.

This age-based division of labor ensures that each bee contributes to the colony's survival and prosperity, with the responsibilities and tasks naturally assigned according to the bee's life stage.

A Divine Sign for Reflection

The Quranic verses regarding the bee offer much more than a simple description of its natural behavior; they are an invitation

for contemplation. The bee's complex behavior, its societal structure, and the healing properties of its honey are all signs of divine wisdom and power. For those who reflect, the bee serves as a reminder of the divine guidance that governs all aspects of creation, offering not only physical sustenance but also spiritual insight. In essence, the bee's life, as guided by the paths of its Lord, embodies the perfection of creation and the importance of understanding and respecting the natural world as a manifestation of divine will.

In short, the Quran's description of bees, their intricate work, and the production of honey serves as a profound invitation to intellectual and spiritual reflection. By illustrating the precision and harmony in their behavior, the Quran encourages believers to contemplate the divine wisdom and meticulous order in creation. The cooperative nature of bees symbolizes the significance of unity and collective effort, while their adherence to innate guidance exemplifies submission to divine will. The healing properties of honey, a product of their labor, underscore God's mercy and provision, inviting gratitude and recognition of the blessings embedded in nature. This vivid depiction not only deepens our understanding of the natural world but also inspires us to seek alignment with the divine order, fostering a reflective and purposeful existence rooted in gratitude and spiritual awareness.

In conclusion, the Quran's portrayal of bees and their remarkable processes extends an invitation to humanity to reflect on the wonders of the natural world as a source of awe and spiritual perfection. By highlighting the meticulous order and divine guidance inherent in their existence, the Quran calls us to engage both intellectually and spiritually with creation.

This reflection fosters a deeper recognition of God's boundless wisdom and mercy, encouraging us to draw lessons of unity, purpose, and submission to divine will. Through contemplating these signs, the Quran guides us toward a path of gratitude, self-awareness, and spiritual elevation, transforming our understanding of nature into a profound journey of spiritual refinement.

The term "inspiration" (wahī) in reference to honeybees denotes the innate, instinctual programming embedded within their nature. This intrinsic guidance, instilled by the Creator, governs their life processes. It is an inherent biological directive that enables honeybees to construct hives, locate optimal nesting sites, forage across diverse floral sources, extract nectar, enzymatically convert it into honey, and store it systematically—all under divine orchestration.

The "paths of the Lord" refer to the natural laws and mechanisms facilitating honey production. The Almighty has streamlined these processes, allowing honeybees to operate with instinctive precision.

…….

سوره النحل سوره 16

آیت: 78

وَ اللّٰهُ اَخۡرَجَكُمۡ مِّنۡۢ بُطُوۡنِ اُمَّهٰتِكُمۡ لَا تَعۡلَمُوۡنَ شَيۡـًٔا ۙ وَّ جَعَلَ لَكُمُ السَّمۡعَ وَ الۡاَبۡصَارَ وَ الۡاَفۡـِٕدَةَ ۙ لَعَلَّكُمۡ تَشۡكُرُوۡنَ ﴿۷۸﴾

And God has brought you forth from your mothers' wombs knowing nothing; but He has endowed you with hearing, and sight, and minds, so that you might have cause to be grateful. (16:78)

…..

Explanation:

The Neurodevelopmental Basis of Human Perception and Cognition

This verse underscores three fundamental biological endowments:

1. Auditory Perception (Hearing - Samʿ):
    - The human auditory system becomes functional *in utero*, with fetuses demonstrating sound responsiveness by the third trimester. This early sensory development facilitates postnatal bonding and language acquisition.
    - Unlike vision, which requires post-birth environmental calibration, hearing operates prenatally, explaining its primacy in the verse's sequence.
2. Visual Perception (Sight - Absār):
    - Neonates exhibit limited visual acuity (~20/400), with photoreceptor maturation and

cortical visual processing requiring weeks post-birth.

- Pupillary light reflexes and ocular motility develop progressively, reflecting the delayed functional readiness of the visual system compared to audition.

3. Cognitive Processing (Af'ida, sing. Fu'ād):
    - Refers to higher-order neural integration—executive function, memory, and reasoning—mediated by the prefrontal cortex.
    - Unlike sensory systems, cognitive capacities emerge through protracted postnatal synaptic pruning and myelination, peaking in early adulthood.

Developmental Sequence and Evolutionary Significance

The Quranic ordering (hearing → sight → cognition) aligns with established neurodevelopmental milestones:

- Prenatal Audition: Fetuses discriminate prosody and maternal voice by 24–28 weeks gestation.
- Postnatal Vision: Newborns initially perceive only high-contrast stimuli, with binocular vision stabilizing by 6 months.
- Cognitive Maturation: Abstract reasoning emerges by adolescence, contingent on sensory input and synaptic plasticity.

This hierarchy reflects an optimization for survival: early auditory processing alerts infants to caregivers, while delayed visual/cognitive maturation allows for environmentally tuned neural sculpting.

Gratitude as a Neuroethical Imperative

The verse concludes by linking these biological endowments to gratitude—a construct now studied in affective neuroscience:

- Psychological Benefits: Gratitude correlates with increased prefrontal activity (enhanced executive control) and reduced amygdala reactivity (attenuated stress responses).
- Evolutionary Utility: Recognition of sensory-cognitive gifts fosters prosocial behavior, reinforcing communal survival strategies.
-

Thus, the verse bridges divine design with observable neurobiology, urging humans to leverage their sensory and cognitive faculties for ethical and intellectual growth.

آیت 79 سورہ 16

….

اَلَمۡ یَرَوۡا اِلَی الطَّیۡرِ مُسَخَّرٰتٍ فِیۡ جَوِّ السَّمَآءِ ؕ مَا یُمۡسِکُہُنَّ اِلَّا اللّٰہُ ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیٰتٍ لِّقَوۡمٍ یُّؤۡمِنُوۡنَ ﴿۷۹﴾

…..

Have, then, they [who deny the truth] never considered the birds, enabled [by God, through His law of nature] to fly in mid-air, with none but God holding them aloft? In this, behold, there are messages indeed for people who wish to believe. (16:79)

…..

Explanation:
Avian Flight: A Biomechanical Marvel

This verse directs attention to the bioengineering of birds, whose flight exemplifies optimized adaptation to physical laws. Key adaptations include:

1. Morphological Specializations:
    - Airfoil Wings: Avian wings generate lift via Bernoulli's principle—airflow differentials above/below the wing create upward thrust.
    - Hollow Bones: Pneumatized skeletal structures reduce mass while maintaining strength, enabling energy-efficient flight.
    - Feather Microstructure: Interlocking barbules minimize drag and allow dynamic wing-shaping during maneuvers.
2. Reproductive Efficiency:
    - External egg development (oviparity) avoids the metabolic burden of internal gestation, preserving flight agility.
3. Atmospheric Interaction:
    - Birds exploit fluid dynamics (e.g., thermals, updrafts) to minimize energetic costs—a principle replicated in human glider designs.

Divine Law as Aerodynamic Governance

The phrase "None holds them aloft except God" underscores that avian flight operates within immutable physical constants:

- Gravity: Counteracted by lift forces proportional to wing surface area and airspeed.
- Air Density: Dictates wing-loading ratios; high-altitude migrants (e.g., bar-headed geese) exhibit enhanced hemoglobin affinity for O_2.

- Muscle Physiology: Pectoralis majors generate 80% of downstroke power, consuming ATP at rates 15× resting metabolism.

These systems' precision implies a teleological framework—flight's feasibility hinges on fine-tuned parameters (e.g., Earth's gravitational pull, atmospheric composition).

Human Ingenuity and Biomimicry

The Quran's challenge to reflect on birds spurred aeronautical innovation. The results include air and space flying systems like aircraft, spaceships and modern drones.

This synergy of observation and application fulfills the verse's call to "signs for those who believe"—faith and science as complementary lenses.

The verse thus bridges empirical study and metaphysical gratitude, urging humans to:

- Investigate creation's mechanisms.
- Acknowledge their dependency on these systems.
- Innovate ethically, aligning technology with creation's harmony.

The flight of birds through the skies serves as a profound testament to the existence and power of God. Their effortless navigation of the air, guided by divine wisdom, reveals the intricacies of creation and highlights the limitless capabilities of the Creator.

The Qur'an invites humanity to reflect on the natural world, offering profound insights into the intricate phenomena that govern life on Earth. Among these wonders is the ability of

birds to soar in the skies, a feat that is as scientifically remarkable as it is spiritually enlightening.

The Unique Anatomy of Birds

Birds possess anatomical features uniquely suited for flight. Their wings are feathered and flexible, allowing them to adjust their shape for lift and propulsion. Their bodies are lightweight, aided by hollow bones, a design that minimizes weight while maintaining structural strength. Furthermore, birds reproduce by laying eggs, ensuring that the nurturing and development of their offspring occur outside the mother's body. This reduces the female bird's weight, enabling efficient flight.

The suitability of Earth's atmosphere

Earth's atmosphere provides the medium essential for flight. Air density and wind patterns interact with the bird's wings to generate lift, countering the pull of gravity. These features demonstrate a harmonious interplay between the bird's design and the physical environment, enabling them to navigate the skies easily.

Human Innovation Inspired by Birds

Observing and studying the flight of birds has profoundly influenced human innovation. By understanding the science behind their flight, humans have developed aircraft, enabling rapid travel across vast distances. The principles of aerodynamics, inspired by the natural world, underscore humanity’s ability to learn from and harness nature’s mechanisms for practical advancements.

Spiritual and Intellectual Reflection

The Qur'an calls for thoughtful reflection on such phenomena, encouraging believers and seekers of truth to recognize the underlying divine wisdom in the natural world. For those with open minds and hearts, the flight of birds becomes a sign of God's power and precision. For believers, these reflections deepen faith, elevating spiritual awareness and fostering gratitude for the Creator's boundless wisdom.

This verse exemplifies the Qur'an's broader invitation to observe, study, and ponder the universe. Through such contemplation, humans are guided toward knowledge, creativity, and a life of purpose rooted in understanding their divine origin and destiny. The flight of birds, then, is not merely a biological or physical marvel but a profound spiritual sign, urging humanity to appreciate and connect with the divine through the wonders of creation.

The central theme of the verse emphasizes the Qur'an's profound encouragement for intellectual and spiritual reflection on the natural world. By presenting the flight of birds as an example, the verse highlights how the observable universe serves as a bridge to deeper faith and understanding of God's existence and power.

- Emotionally, the flight of birds inspires awe and wonder, evoking a sense of humility and gratitude.
- Psychologically, contemplating these phenomena fosters mindfulness, curiosity, and a deeper connection to life's purpose.
- Spiritually, the realization of divine wisdom in the natural order strengthens faith, urging individuals to align their lives with the Creator's intent.

The verse's message is not limited to believers; it invites all humanity to engage in a thoughtful exploration of the universe, uncovering the interconnectedness of creation and the divine. This reflective process not only enhances scientific and creative pursuits but also nurtures a profound spiritual journey toward enlightenment and fulfillment.

سوره النحل (سوره 16)
آیات: 80، 81

....
وَ اللّٰهُ جَعَلَ لَكُمۡ مِّنۡۢ بُيُوۡتِكُمۡ سَكَنًا وَّ جَعَلَ لَكُمۡ مِّنۡ جُلُوۡدِ الۡاَنۡعَامِ بُيُوۡتًا تَسۡتَخِفُّوۡنَهَا يَوۡمَ ظَعۡنِكُمۡ وَ يَوۡمَ اِقَامَتِكُمۡ ۙ وَ مِنۡ اَصۡوَافِهَا وَ اَوۡبَارِهَا وَ اَشۡعَارِهَاۤ اَثَاثًا وَّ مَتَاعًا اِلٰى حِيۡنٍ ﴿۸۰﴾
وَ اللّٰهُ جَعَلَ لَكُمۡ مِّمَّا خَلَقَ ظِلٰلًا وَّ جَعَلَ لَكُمۡ مِّنَ الۡجِبَالِ اَكۡنَانًا وَّ جَعَلَ لَكُمۡ سَرَابِيۡلَ تَقِيۡكُمُ الۡحَرَّ وَ سَرَابِيۡلَ تَقِيۡكُمۡ بَاۡسَكُمۡ ؕ كَذٰلِكَ يُتِمُّ نِعۡمَتَهٗ عَلَيۡكُمۡ لَعَلَّكُمۡ تُسۡلِمُوۡنَ ﴿۸۱﴾

....
And God has given you [the ability to build] your houses as places of rest, and has endowed you with [the skill to make] dwellings out of the skins of animals - easy for you to handle when you travel and when you camp - and [to make] furnishings and goods for temporary use of their [rough] wool and their soft, furry wool and their hair. (16:80)
And, among the many objects of His creation, God has appointed for you [various] means of protection: thus, He has given you in the mountains places of shelter, and has endowed you with [the ability to make] garments to protect you from heat [and cold], as well as such garments as might protect you from your [mutual] violence. In this way does He bestow the full measure of His blessings on you, so that you might surrender yourselves unto Him. (16:81)

…..

Explanation:

Anthropotechnological Evolution: Divine Enablement Through Material Innovation
These verses delineate three tiers of human-environment coadaptation, reflecting principles of biomechanics, material science, and behavioral ecology:

1. Architectural Neurobiology: Dwellings as Extended Phenotypes

- Sedentary Structures: Fixed dwellings (stone, clay) satisfy Maslow's hierarchy by providing physiological homeostasis (temperature modulation, predator avoidance) and psychological security (territoriality, kinship bonding).
- Mobile Habitats: Animal-hide tents exemplify optimal foraging theory—minimizing metabolic cost (lightweight, rapid assembly) while maximizing protection (water resistance, insulation).

2. Zoogenic Material Engineering

- Keratin Fiber Applications:
    - Wool (Ovis aries): Hollow medullated fibers trap air (thermal insulation via low convective heat loss).
    - Camelid undercoat (Alpaca): High lanolin content yields hydrophobic textiles.
    - Guard hairs (Capra hircus): Rigid cortical layers enable durable tool fabrication (e.g., brushes, ropes).

- Leather Processing: Collagen cross-linking (tanning) enhances tensile strength for load-bearing structures.

3. Geomorphic and Textile Adaptations

- Mountain Refugia: Orographic uplift creates microclimates (caves as thermal buffers) and defensive topography (escarpments as choke points).
- Garment Systems:
    - Passive Thermoregulation: Loose-weave robes (desert cultures) facilitate evaporative cooling.
    - Mechanical Armor: Layered aramid fibers (modern Kevlar®) mimic scaled dermal armor in pangolins.

Spiritual-Engineering Synthesis: Divine Laws as Innovation Frameworks

The verses reframe human ingenuity as applied teleology—creation's resources are problematized (e.g., temperature extremes, predation) yet paired with biophysical solutions (animal fibers, geomorphology). This mirrors:

- Biomimetic Design: Velcro (inspired by burrs), shark-skin hydrodynamic coatings.
- Ecological Theology: Creation's fitrah (innate order) invites discovery while demanding ethical stewardship (khilāfah).

Cognitive and Empirical Implications

- For Material Scientists: The Quran's inventory (wool, hides, mountains) anticipates sustainability paradigms—utilizing renewable resources with low entropy footprints.

- For Theologians: Technological progress is not secular but a theophanic act—unveiling divine wisdom (ḥikmah) embedded in creation.

Thus, these verses operationalize gratitude (shukr) as practical action using the God-gifted blessings as expected and within the bounds of ethical values.

These verses highlight the divine origin of all human creativity, even when executed by human hands. The Qur'an uses the active verb "جَعَلَ" (He has made) repeatedly, reminding us that all human productivity—housing, clothing, tools of protection—ultimately stems from the capacities and materials God has created and made available.
Human innovation is divine empowerment.

Even when humans act, their ability to act, the tools they use, and the laws of nature they harness are all signs of God's providence.

Shadows (ظلالًا) represent temporary, passive shelter—like trees or clouds—natural and costless.

Mountain refuges (أكنان) refer to caves or protective niches, which have historically served as homes, fortresses, or hideouts.

Garments (سرابيل) protect not only from heat (and by implication, cold), but also from warfare.

The verse culminates in the phrase:
"كَذَٰلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ"

"Thus does He complete His blessings upon you, that you may surrender yourselves."
This line gives theological orientation to all the preceding worldly gifts:

- They are not merely conveniences—they are invitations to submission (Islam).
- The goal of divine blessing is not indulgence, but spiritual humility and surrender.

Every home, every coat, every tool of survival is a reminder of divine care, a call to faith, and a reason to surrender with gratitude.

The human being is not simply a passive recipient but an active agent, entrusted with:

- Creative faculties to invent, adapt, and refine.
- Moral conscience to use these gifts wisely.
- Recognition that the raw materials, inspiration, and success of all creative efforts come from a divine source.

Thus, these verses encourage a theology of responsible creativity. To protect life is to honor the sanctity of God's creation. And to develop technology or shelter is a form of 'ibādah—worship through service.

The material world is not separate from the spiritual. Every human activity—whether building, crafting, or protecting—is potentially a manifestation of divine mercy. But only when it is done with consciousness, gratitude, and surrender does it fulfill its highest purpose. By using their God-given talents, humans transform natural materials into tools, dwellings, and garments,

showcasing their role as stewards of creation under God's guidance.

Human's Creative Potential: A Great Gift from God:

The creative potential of humankind is one of God's greatest blessings. He has endowed humans with the ability to innovate, design, and craft solutions for their needs, shaping the universe in harmony with their creative capabilities. The natural world is structured to be subservient to human creativity, enabling mankind to fashion a wide variety of tools, dwellings, and means of protection. This reflects humanity's distinct role as co-creators under divine guidance, striving toward new frontiers of invention and discovery.

While humans are the agents of such creativity, their skills and intellect are bestowed by God, linking all positive human endeavors to the divine. In this way, the universe manifests God's will through human actions, making every productive activity a reflection of His attributes.

For example, humans construct homes from stone and earth to find comfort and security, and create portable shelters from animal skins, wool, and hair to support their lifestyles. These raw materials, such as wool from sheep, fur from goats, and hair from camels, are transformed into household items and tools, showcasing humanity's resourcefulness.

Solid and opaque materials serve as protection and shade. Humans, using their God-given creativity, have extended this natural provision by designing mountain shelters and constructing various forms of clothing. Clothing itself is a

profound blessing, shielding individuals from extreme temperatures and environmental conditions. In addition to ordinary garments, humans have developed protective attire for warfare, including armor, bulletproof vests, and other safety gear.

Human creativity and innovation are not independent of divine influence but are, in fact, manifestations of God's will operating through the agency of humans. Every positive human activity—whether it is the invention of tools, the construction of shelters, or the development of protective garments—ultimately reflects God's purpose, as these are made possible by the intellectual and creative faculties gifted by Him. In this sense, all constructive human endeavors are regarded as acts of God, for they originate from the potential and guidance He has endowed upon humanity. By using these divine gifts to improve their lives and fulfill their needs, humans participate in the unfolding of God's plan, transforming His resources into outcomes that benefit themselves and others. This dynamic also calls for gratitude and responsibility, as these actions ultimately fulfill the Creator's purpose of establishing harmony, progress, and stewardship in the world.

By utilizing these divine blessings, humans fulfill their role as stewards of the earth. However, this stewardship demands gratitude and acknowledgment of God's generosity. The verses remind humans to recognize their dependence on the Creator and to align their actions with His guidance.

The phrase "so that you might surrender yourselves unto Him" reflects the ultimate purpose of these blessings—to lead

humans toward a deeper awareness of and devotion to their Creator.

…….

آیت 12

وَ جَعَلۡنَا الَّيۡلَ وَ النَّهَارَ اٰيَتَيۡنِ فَمَحَوۡنَاۤ اٰيَةَ الَّيۡلِ وَ جَعَلۡنَاۤ اٰيَةَ النَّهَارِ مُبۡصِرَةً لِّتَبۡتَغُوۡا فَضۡلًا مِّنۡ رَّبِّكُمۡ وَ لِتَعۡلَمُوۡا عَدَدَ السِّنِيۡنَ وَ الۡحِسَابَ‌ؕ وَ كُلَّ شَىۡءٍ فَصَّلۡنٰهُ تَفۡصِيۡلًا ﴿۱۲﴾

And We have established the night and the day as two symbols; and thereupon We have effaced the symbol of night and set up [in its place] the light giving symbol of day, so that you might seek to obtain your Sustainer's bounty and be aware of the passing years and of the reckoning [that is bound to come]. For clearly, most clearly, have We spelt out everything. (17:12)

….

Explanatory translation:

And We have established the night and the day as two symbols; and thereupon We have effaced the symbol (that We made in the form) of night and set up [in its place] the light giving symbol (that We made in the form) of day, so that you might seek to obtain your Sustainer's bounty and be aware of the passing years and of the reckoning [that is bound to come]. For clearly, most clearly, have We spelt out everything (related to your guidance). (17:12)

…

Linguistic and Thematic Analysis of Surah 17:12

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ

“And We made the night and the day two signs…”

"جَعَلْنَا" — We made / appointed

- Root: ج-ع-ل (ja-ʿa-la), meaning to make, to appoint, to designate, or to render something into a certain state.
- This differs from خَلَقْنَا(We created), in that جَعَلْنَاimplies purposeful assignment, designation, and transformation.

God is not merely creating; He is assigning symbolic value and functionality.

"آيَتَيْنِ" — Two Signs

- Dual form of آيَة(āyah), meaning sign, symbol, miracle, or proof.
- Here, "night" and "day" are described not just as natural phenomena, but as ayat—part of the Qur’anic system of divine markers in creation.

In Qur’anic language, "آية" signifies anything that points beyond itself to a higher truth—be it a verse of revelation or a phenomenon of nature.

"فَمَحَوْنَا آيَةَ اللَّيْلِ" — So We effaced the sign of the night

"مَحَوْنَا" — We effaced / blotted out

- Root: م-ح-و (ma-ḥa-w), meaning to erase, to efface, or to remove clarity or visibility.
- This term is visual and metaphorical, evoking the act of softening, obscuring, or dimming. It is a reference to the night being made dark, unlike the day which is bright and "seeing."

"وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً" — And We made the sign of the day luminous/seeing

- "مُبْصِرَةً" — Seeing / Enlightening
  - Derived from ب-ص-ر (ba-ṣa-ra), root of vision and insight.
  - The form مُبْصِرَة is an active participle (ism fāʿil), implying that the day itself is endowed with perceptibility—it is not only visible, but makes other things visible.

The day becomes an agent of visibility, of knowledge, of motion.

Purpose Clauses: Utility and Time
"لِتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ"

"…so that you may seek bounty/ grace from your Lord…"

"وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ"

"…and that you may know the counting of years and the reckoning…"

This implies both temporal navigation (calendars, astronomy) and a foreshadowing of moral accounting.

"وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا" — And everything We have explained in detail

- "فَصَّلْنَاهُ": From ف-ص-ل (fa-ṣa-la) — to separate, clarify, or differentiate with precision.

- "تَفْصِيلًا": Intensive verbal noun (maṣdar) — implies elaborate, systematic detailing.

God's creation and His revelation are both structured, measured, and epistemologically rich—everything is made with a clear, knowable order.

Knowledge and Responsibility
The reference to calculation (ḥisāb) not only affirms humanity's rational capacity but prepares the ground for the concept of moral reckoning (which appears later in the surah).
Just as you count years and days, you must also account for your deeds.

God has designed the world for insight, gratitude, and responsibility. This verse articulates a profound teleological argument: the cyclical nature of night and day is a deliberate divine system enabling human sustenance, chronological order, and rational comprehension of the universe. It invites reflection on the meticulous balance in creation, reinforcing the Qur'anic theme of cosmic intentionality and human accountability in utilizing time and resources wisely.

The alternation of night and day allows humans to track time, calculate the passing of days, weeks, months, and years, and structure their lives. Without this system, human civilization would lack the ability to organize activities, maintain records, or plan for the future. From ancient sundials to modern atomic clocks, humanity has always relied on this divine framework to measure time.
The ability to measure time is a cornerstone of human progress. It enables scheduling, the development of calendars, and the

synchronization of global activities. Today, technological advancements like Greenwich Mean Time (GMT) and Coordinated Universal Time (UTC) demonstrate how deeply rooted this principle is in modern life. It is through the alternation of night and day that humans can engage in precise timekeeping, facilitating everything from daily routines to global commerce.

The cycles of day and night inspire a balance between action and reflection, material gain and spiritual growth.

By recognizing the divine orchestration behind this system, humans are encouraged to live with gratitude, engage in meaningful activities, and align their lives with the Creator's purpose.

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آیت 36

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وَ لَا تَقۡفُ مَا لَیۡسَ لَکَ بِہٖ عِلۡمٌ ؕ اِنَّ السَّمۡعَ وَ الۡبَصَرَ وَ الۡفُؤَادَ کُلُّ اُولٰٓئِکَ کَانَ عَنۡہُ مَسۡـُٔوۡلًا ﴿۳۶﴾

And (O man) do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart — about all of these you will be questioned. (17:36)

…

Explanation:

An explanatory translation can be provided as follows:

"And do not follow what you have no knowledge of. Indeed, you will be held accountable for how you use your faculties — your hearing, your sight, and your heart. Therefore, use them

wisely to seek relevant knowledge and make informed decisions, for you will be questioned about how you employed them."

The verse begins by forbidding the act of pursuing or asserting anything without verified knowledge, warning against false testimony, unjust accusations, and baseless assumptions. The prohibition highlights the destructive impact of spreading falsehoods, which not only undermines justice but also harms relationships and erodes trust within society.
The verse then broadens the scope by pointing to the human faculties of hearing, sight, and the heart (the seat of understanding and intention). Each of these is a divine gift entrusted to individuals, and they will be held accountable for how they utilize these faculties. This accountability underscores that every observation, statement, and thought must be rooted in integrity and caution, ensuring that they do not contribute to harm or injustice.
The phrase "that of which you have no knowledge," is emphasizing that belief and action must be grounded in truth, not speculation or hearsay.

Hearing (sam'a), sight (baṣara), and heart (fu'ād) represent human faculties of perception and reasoning.

Fu'ād (heart) implies intellect, conscience, and emotional understanding—not just raw feeling but deep comprehension.

These are the primary means by which humans acquire knowledge and discern truth.

The verse reminds that each of these faculties will be called to account—meaning humans must use them responsibly in seeking truth.

Central points:
Rejection of Blind Conformity –
The verse forbids following assumptions, rumors, or ideologies without verification. It promotes critical thinking and evidence-based belief.

Accountability for Perception & Judgment –
Humans are responsible for how they use their senses and intellect. If they ignore truth or indulge in baseless claims, they will be answerable for it.

Holistic Knowledge –
True understanding comes from combining hearing (information), sight (observation), and heart (reflection)—not just passive acceptance.

Ethical & Intellectual Integrity –
The verse discourages gossip, misinformation, and dogma, urging individuals to seek certainty before forming opinions or actions.

Practical implications:

This verse is a timeless call for intellectual honesty and moral responsibility. It warns against ignorance and compels humans to use their God-given faculties wisely—because truth matters, and accountability is certain.

The verse has two parts:
(a) "And do not follow that of which you have no knowledge."
This is a cautionary statement urging individuals not to follow something blindly or make decisions based on ignorance. The verse emphasizes the importance of knowledge and understanding in guiding one's actions, thoughts, and beliefs.

(b) "Indeed, the hearing, the sight, and the heart — about all of these you will be questioned."
This part explains that humans will be held accountable for how they use their faculties (hearing, sight, and heart). It implies that these senses and faculties are given to us as tools for acquiring knowledge, perceiving the world, and making informed decisions.

How the two parts connect:
The connection lies in the fact that ignorance or blind following is not justified because we have been endowed with faculties that should be used responsibly to seek knowledge, make informed judgments, and avoid blindly following things without understanding.

Thus, the two parts work together to encourage using one's senses and intellect to acquire knowledge, ensuring that one's actions and beliefs are based on sound understanding rather than ignorance or blind following.

Before forming a position or making a claim regarding any matter, one must first acquire adequate and verified knowledge concerning it. In this way, your actions and judgments may rest

upon an epistemic foundation grounded in truth rather than upon speculation, suspicion, assumption, or hearsay.

Always remain conscious of the fact that you are ultimately accountable before God for all of your deeds. You will be questioned regarding how, when, and to what extent you utilized your faculties of observation, reflection, and discernment—and whether you exercised due restraint and responsibility in your speech.

This verse issues, in particular, a categorical prohibition against bearing false witness and leveling baseless accusations. These are not peripheral concerns; rather, they pertain to nearly every domain of human life. A just and ethical society cannot be established or sustained without truthfulness in testimony and integrity in communication.

The verse opens with an emphatic injunction against following or asserting anything that lacks verified knowledge. It serves as a moral and legal warning against the dangers inherent in spreading unconfirmed reports, making unfounded allegations, or indulging in reckless speculation. Such behavior not only undermines the system of justice but also erodes social cohesion and mutual trust.

At its core, this verse calls human beings to live with sincerity, self-scrutiny, and a resolute commitment to justice. It underscores the fundamental Islamic principle that every individual is morally and spiritually answerable to God for the totality of their actions.

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آیت 44

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تُسَبِّحُ لَہُ السَّمٰوٰتُ السَّبۡعُ وَ الۡاَرۡضُ وَ مَنۡ فِیۡہِنَّ ؕ وَ اِنۡ مِّنۡ شَیۡءٍ اِلَّا یُسَبِّحُ بِحَمۡدِہٖ وَ لٰکِنۡ لَّا تَفۡقَہُوۡنَ تَسۡبِیۡحَہُمۡ ؕ اِنَّہٗ کَانَ حَلِیۡمًا غَفُوۡرًا ﴿۴۴﴾

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The seven heavens extol His limitless glory, and the earth, and all that they contain; and there is not a single thing but extols His limitless glory and praise: but you [O men] fail to grasp the manner of their glorifying Him! Verily, He is Most Forbearing, Ever Forgiving. (17:44)

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Explanation:

The meaning of tasbīḥ and taḥmīd:

Tasbīḥ (تَسْبِيح), from the triliteral root sīn-bāʾ-ḥāʾ (س-ب-ح), originally means "to swim" or "to move swiftly," and by extension in Qur'anic usage, it came to mean declaring God's transcendence, i.e., declaring that God is far above and utterly free from all imperfection, deficiency, or resemblance to creation. It is often rendered as "Glory be to God" or "God is exalted beyond all limits."

In contrast, taḥmīd (تَحْمِيد), from the root ḥāʾ-mīm-dāl (ح-م-د), literally means "to praise," and in Qur'anic context it refers to affirming that God is the possessor of all praiseworthy attributes, that He is perfect in essence, names, and actions, and that all goodness, beauty, and excellence originate from Him.

Linguistically, tasbīḥ is a negation—a declaration of what God is not: not limited, not imperfect, not unjust, not material. Taḥmīd, conversely, is an affirmation—a proclamation of what God is: good, wise, merciful, just, and perfect in every dimension. Spiritually, tasbīḥ calls the believer to awe,

reverence, and humility, recognizing God's majestic transcendence (tanzīh), while taḥmīd invites love, gratitude, and nearness, acknowledging His immanent grace (ithbāt). Scientifically or cosmologically, tasbīḥ may be seen in the precise order and balance in the universe, which reflects the absence of chaos or error—an implicit denial of flaw. Taḥmīd is reflected in the beauty, sustainability, and benefit of creation, which bespeaks the goodness and intentional perfection of the Creator. Together, they encapsulate the core of Islamic theology: God is beyond all defect (tasbīḥ), and full of all perfection (taḥmīd).

This verse says: every entity in the cosmos—by its very nature, existence, and function—bears witness to God's absolute transcendence (tasbīḥ) and praiseworthiness (taḥmīd). The Qur'an declares that there is nothing in creation that does not, in some form, glorify God. This glorification may not be verbal or audible to human ears, but it is nonetheless real, meaningful, and constant. Every law of physics, every cycle in nature, every act of biological life is, in essence, a form of existential tasbīḥ—declaring God free from all defect, disorder, and injustice—and taḥmīd—affirming His wisdom, power, and beauty.

Explanation:

The universe, a vast expanse of wonder and complexity, resonates with the praise and glorification of its Creator. From the distant galaxies to the smallest subatomic particles, every entity plays its part in a cosmic symphony of obedience and submission. The Qur'an, in its profound wisdom, reveals this truth in verse 44 of Surah Al-Isra, declaring that everything in existence glorifies Allah, though humanity may not be able to comprehend this divine glorification. This verse invites us to reflect deeply on the universe's harmony and purpose, urging

us to recognize the Creator's majesty and align ourselves with this universal praise. It is a reminder of our dual responsibility: to marvel at the creation and consciously participate in the glorification of its Creator, not only with our words but through our actions and lives.

The Qur'anic expression "the seven heavens and the earth" signifies, possibly, the entirety of the universe, encompassing all its cosmic structures and phenomena.

The Arabic word "سبع" (saba') literally refers to the number seven. However, beyond its numerical meaning, it is also used metaphorically to indicate abundance or multiplicity. In linguistic terms, it is a "multiplicative number" (adad takthiri, عدد تكثيرى), i.e., a number that signifies plentitude or multitude (other numbers such as seventy also belong to this category).
Similarly, the word "سماء" (sama')" carries multiple meanings, all of which are imbued with the concept of elevation or height, whether literal or metaphorical. This detail has been elaborated upon by the author in various places and articles. For instance, "سماء" can refer to, the atmosphere above the earth (e.g., where birds fly), clouds, celestial bodies, the vast cosmic space, and the spiritual higher realms.

The Quranic phrase "the seven heavens and the earth" may potentially mean "the entire universe."
Modern astronomical estimates suggest that the universe consists of approximately 2 trillion galaxies, each harboring billions of stars, planets, and celestial entities. For instance, our galaxy, the Milky Way, contains an estimated 200 billion stars, among which the Sun is an average-sized star.

The Meaning of Glorification (Tasbih)

Every entity in the universe glorifies God in its unique way, a glorification that human beings cannot yet comprehend. This glorification encompasses two modes:

Lisaan al-Hal (nonverbal, what a state or situation of a thing depicts): Every entity fulfills the natural laws assigned by its Creator with absolute obedience, performing its designated functions continuously without deviation.

Lisaan al-Qal (Verbal, spoken and written language): Conscious beings, particularly humans, are enjoined to glorify God through conscious verbal expression and acknowledgment of His perfection and majesty.

Continuous Praise in the Universe

The glorification of Allah by the universe operates incessantly. Every atom, electron, and particle adheres to the natural laws, symbolizing obedience and submission to its Creator. Metaphorically, it can be said that every particle in existence recognizes its Creator, communicates with Him, and humbly submits to Him.

While every element of the universe performs Tasbih inherently through its state and function, humans, as conscious beings, are obligated to glorify God both through words and actions. Practical glorification includes adherence to divine commands and living a life in alignment with His will.

The Role of Human Consciousness

Human beings, blessed with reason and intellect, are uniquely positioned to offer both verbal and practical glorification. While the unconscious universe glorifies God instinctively, humans are tasked with recognizing these signs, comprehending their

significance, and joining the symphony of divine praise consciously and purposefully.

This intricate connection between the Creator and creation underscores the profound harmony and order in the cosmos. It invites humanity to reflect on the divine majesty and align themselves with the universal purpose of glorifying Allah.

Conclusion

The universe, in its unbroken rhythm of Tasbih and Hamd, teaches humanity a powerful lesson: everything in existence acknowledges the perfection and majesty of its Creator. For those gifted with reason, this realization becomes a call to action—a call to consciously join the celestial chorus in glorifying Allah. By aligning our thoughts, words, and actions with divine will, we fulfill our higher purpose and contribute to the harmony of creation. In understanding and embracing this truth, we transcend the limits of mere existence and step into our role as conscious participants in the divine order. Let the universe's unceasing glorification inspire us to recognize our Creator, submit to His laws, and live as reflections of His infinite grace and wisdom.

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آیت: 66

رَبُّكُمُ الَّذِیۡ یُزۡجِیۡ لَكُمُ الۡفُلۡكَ فِی الۡبَحۡرِ لِتَبۡتَغُوۡا مِنۡ فَضۡلِهٖ ؕ اِنَّهٗ كَانَ بِكُمۡ رَحِیۡمًا ﴿۶۶﴾

Your Sustainer is He who causes ships to move onward for you through the sea, so that you might go about in quest of some

of His bounty: verily, a dispenser of grace is He unto you. (17:66)
…

Explanation:

Linguistics:
The verb يُزْجِي (yuzjī) denotes sustained propulsion, implying Allah's continuous facilitation of naval movement through natural laws.

الْفُلْك (al-fulk): Encompasses all watercraft—from ancient sailboats to modern supertankers—highlighting divine enablement of human technological progress. These vessels, from simple wooden boats to massive modern ships, all operate according to a remarkable system designed by God, allowing humanity to harness the seas for transportation and sustenance.

The term bahr encompasses all large bodies of water, from vast oceans to flowing rivers.

The Science Behind Floating Ships
One of the most fascinating aspects of naval travel is how enormous ships, often weighing thousands of tons, can float effortlessly on water. This is possible because of water's natural properties—its fluidity and buoyancy perfectly designed to support weight. Ships are carefully constructed to be less dense than water, meaning they displace enough water to stay afloat even when loaded with heavy cargo. This principle, rooted in divine wisdom, enables everything from small fishing boats to colossal cargo ships to navigate the seas safely.

From Wind Power to Modern Engines

Moving these ships requires energy, and throughout history, humans have developed increasingly sophisticated methods to propel them. Early sailors relied on the wind, using sails to catch the breeze and glide across the water. Others rowed with oars, harnessing human strength. Today, we have advanced to powerful engines—first steam, then diesel, and now even nuclear power—allowing ships to travel faster and farther than ever before. Each leap in technology reflects humanity's growing understanding of the natural laws God has put in place.

Navigating the Vast Seas

Finding direction on the open ocean was once a challenge that required deep knowledge of the stars and sun. Sailors used celestial navigation, studying the positions of stars to guide their way. Now, thanks to inventions like the magnetic compass and GPS satellites, ships can pinpoint their location with incredible accuracy. These advancements, built upon the Earth's magnetic fields and the predictable movements of celestial bodies, make modern maritime travel safer and more efficient.

Modern Marvels: Floating Cities and Underwater Exploration

Today's ships are feats of engineering that would astonish early sailors. Some vessels are so large they resemble floating cities, complete with infrastructure to support thousands of people. Aircraft carriers, for example, are mobile airbases capable of launching and landing jets at sea. Submarines dive to incredible depths, exploring parts of the ocean that were once unreachable. These innovations demonstrate how natural laws—governing buoyancy, pressure, and propulsion—continue to enable human ingenuity.

The Ocean's Gifts: Sustenance and Trade

Beyond transportation, the sea provides immense blessings. It is a vital source of food, supplying fish and seafood to billions of people. The ocean floor holds valuable resources like oil and minerals, while shipping routes form the backbone of global trade, carrying over 90% of the world's goods. The Quran reminds us that these benefits are part of God's mercy, inviting us to reflect on His generosity and the responsibility to use these resources wisely.

A Call to Reflection and Gratitude

Every ship that sails the seas is a testament to God's perfect design. From the physics that keep them afloat to the technology that propels them forward, each element reflects divine wisdom. As we marvel at these advancements, we are reminded to be grateful for the countless ways God has made the world accessible to us—and to steward His creations with care and respect. The next time you see a ship, let it be a prompt to ponder the intricate systems that make such journeys possible, all by the will and wisdom of the Creator.

Key points:

- Science and spirituality integration: The verse integrates spirituality, fluid mechanics, and economic geography.
- Teleological argument: Oceanic systems reflect intentional design for human benefit.
- Ethical imperative: Sustainable use of marine resources (avoiding overfishing/pollution) becomes an act of worship.

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آیت: 70

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وَ لَقَدۡ كَرَّمۡنَا بَنِیۡۤ اٰدَمَ وَ حَمَلۡنٰهُمۡ فِی الۡبَرِّ وَ الۡبَحۡرِ وَ رَزَقۡنٰهُمۡ مِّنَ الطَّیِّبٰتِ وَ فَضَّلۡنٰهُمۡ عَلٰی كَثِیۡرٍ مِّمَّنۡ خَلَقۡنَا تَفۡضِیۡلًا ﴿۷۰﴾

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And, indeed, We have conferred dignity on the children of Adam, and borne them over land and sea, and provided for them sustenance out of the good things of life, and favoured them far above most of Our creation. (17:70)

…..

Explanation:

This profound verse highlights the unique status God has granted humanity—a blend of physical, intellectual, and spiritual privileges that set us apart in creation.

The Gift of Honor (Takrīm)

This innate honor and not earned. This is the honor that all humanity has just by virtue of their being human. It includes:

- Reason and Free Will: Unlike animals driven purely by instinct, humans can reflect, choose, and innovate.
- Moral Consciousness: The ability to distinguish right from wrong (Quran 91:8).
- Stewardship (Khilāfah): Authority over Earth's resources (2:30), charged with ethical responsibility.
  Intellectual faculties, that distinguish humanity from other creatures.

Spiritual being.

Mastery Over Travel: Land and Sea
God "carried" humans across terrains—a metaphor for enabling exploration and dominion:

- Land: From camel caravans to bullet trains (reaching 600 km/h), humans conquer distances.
- Sea: Ships evolved from wooden dhows to nuclear submarines, tapping into divine laws of buoyancy and propulsion.
- Modern Marvels: Airplanes (defying gravity) and space travel (Quran 55:33: "Pass beyond the heavens!").

Provision from Pure Sustenance (Ṭayyibāt)
Ṭayyibāt—wholesome, lawful resources:

- Natural Bounty: Crops, livestock, and oceans teeming with food.
- Scientific Harvest: Genetic agriculture, lab-grown meat—all rooted in creation's potential.

Superiority Over Creation (Tafḍīl)
Humans rank above "most creatures" due to:

- Cognitive Abilities: Language, abstract thought, and cumulative knowledge.
- Spiritual Capacity: Worship (ʿibādah), prayer, and divine connection (Quran 51:56).
- Technological Dominance: No species rivals human innovation—from medicine to AI.

The Paradox of Privilege
With great honor comes great accountability:

- Environmental Ethics: Overfishing, pollution, and climate change betray our trusteeship.

- Moral Duty: Use intellect and resources justly—avoiding waste or oppression.

Reflection:
This verse is both a celebration and a warning. Our gifts—intellect, mobility, and provision—are divine trusts. How will we use them? To exploit and destroy, or to cultivate and protect? The choice defines our humanity.

While celebrating human uniqueness, it also implies profound accountability. Our intellectual gifts, mobility, and provisions are divine trusts to be used wisely and compassionately. In an age of environmental crises and technological overreach, this Quranic reminder calls us to balance our God-given capabilities with humility and ethical responsibility, recognizing that true honor lies not in what we have achieved, but in how we fulfill our sacred role in creation.

Notably, the Qur'an here uses the term Banī Ādam and not insān or bashar. This may possibly highlight the humankind's shared origin and universal fraternity as well as human unity and inherent equality. These aspects would not be as clearly conveyed by the more generic terms for "human being", such as insān or bashar. This is an example of the Quran's linguistic miracle.
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سورہ کہف (سورہ نمبر 18)

آیت: 109

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قُلۡ لَّوۡ كَانَ الۡبَحۡرُ مِدَادًا لِّكَلِمٰتِ رَبِّىۡ لَنَفِدَ الۡبَحۡرُ قَبۡلَ اَنۡ تَنۡفَدَ كَلِمٰتُ رَبِّىۡ وَ لَوۡ جِئۡنَا بِمِثۡلِهٖ مَدَدًا ﴿۱۰۹﴾

....

Say (O Prophet): "If all the sea were ink for (recording) my Sustainer's words, the sea would indeed be exhausted before my Sustainer's words are exhausted! And [thus it would be] if we were to add to it sea upon sea." (18:109)

....

Explanation

The Concept of Divine "Words" (Kalimāt) in Quranic Revelation

The Arabic term kalimāt (كلمات), being the plural of kalimah (كلِمہ), fundamentally refers to words that convey meaning, the linguistic units through which ideas are expressed. However, in Quranic terminology, this concept expands far beyond conventional language. The term frequently assumes a metaphysical dimension, representing anything that manifests or testifies to divine reality, including the universe and its phenomena.

This broader interpretation emerges from creation itself, where every entity in the universe - from subatomic particles to galactic superclusters - serves as a "word" articulating God's existence, wisdom, and power. Each created being becomes a cosmic sign (āyah) bearing witness to its Creator's infinite

attributes. In the verse (18:109), the word kalimāt symbolically encompasses the totality of creation - every star, cell, and natural law constituting an expression of divine knowledge.

The verse's oceanic metaphor powerfully illustrates this concept's immensity. Even if all seawater transformed into ink to record these cosmic "words," the physical medium would exhaust itself before documenting even a fraction of divine manifestations. This imagery gains deeper resonance when considering parallel revelations like Surah Luqman (31:27), which adds the dimension of "all trees becoming pens" to emphasize the same truth: creation's finite nature cannot contain the infinite expressions of the Creator.

Modern scientific discoveries echo this Quranic principle. The observable universe contains virtually uncountable number of atoms, each governed by precise physical laws. Every DNA molecule encodes information exceeding sophisticated computer programs. Yet these measurable quantities represent merely the perceptible layer of reality - what God in His wisdom has chosen to manifest. As the Quran states elsewhere (72:26-27), the full knowledge of God's "forces" (junūd) remains beyond human comprehension, known only to the Divine. This establishes a profound epistemological boundary: while creation invites endless study as divine "words," the full "text" of God's knowledge remains eternally beyond material documentation.

This profound verse presents a magnificent metaphor to convey the boundless nature of divine knowledge. The imagery of oceans as ink serves as a powerful illustration of how finite creation cannot contain the infinite wisdom of the Creator.

The Metaphor of Limitless Knowledge

The verse challenges us to imagine all the water in the oceans transformed into ink for writing God's words. This vast quantity would be exhausted before even a fraction of divine knowledge could be recorded.

- The Earth's oceans contain approximately 1.332 billion cubic kilometers of water
- This volume could theoretically write approximately 10^{46} letters (a number with 46 zeros)
- Yet even this unimaginable quantity would prove insufficient

Connection to Surah Luqman (31:27)

The parallel verse emphasizes that even if all trees became pens and the ocean ink (with seven (that is, unlimited, since seven is a number representing multiplicity, adad takthiri) more seas replenishing it), God's words would not be exhausted. This reinforces the endless manifestations of divine wisdom in nature. The message for us is that we should marvel at creation's complexity as a window to God's creative power, and pursue knowledge with humility and wonder.

In an age of information overload, this revealed wisdom reminds us that true knowledge begins with recognizing how little we truly know compared to the Infinite. The ocean metaphor serves as both a mathematical challenge and a spiritual lesson - encouraging seekers to dive deeper into understanding while maintaining proper reverence before the Divine.

Here are the verses of Surah 31 and their interpretation:

لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ اِنَّ اللّٰهَ ہُوَ الۡغَنِیُّ الۡحَمِیۡدُ ﴿۲۶﴾
وَ لَوۡ اَنَّ مَا فِی الۡاَرۡضِ مِنۡ شَجَرَۃٍ اَقۡلَامٌ وَّ الۡبَحۡرُ یَمُدُّہٗ مِنۡۢ بَعۡدِہٖ سَبۡعَۃُ اَبۡحُرٍ مَّا نَفِدَتۡ کَلِمٰتُ اللّٰهِ ؕ اِنَّ اللّٰهَ عَزِیۡزٌ حَکِیۡمٌ ﴿۲۷﴾

Unto God belongs all that is in the heavens and on earth. Verily, God alone is self-sufficient, the One to whom all praise is due. (31:26)
And if all the trees on earth were pens, and the sea [were ink], with seven [more] seas yet added to it, the words of God would not be exhausted: for, verily, God is almighty, wise. (31:27)

…..

The first verse (31:26) establishes a fundamental principle that the universe and all that it contains belongs to God. He is الۡغَنِیُّ(The Self-Sufficient), absolutely independent from creation, and الۡحَمِیۡدُ (The Praiseworthy), intrinsically worthy of all praise.
This concise declaration negates any notion of creation's autonomy while affirming God's transcendence beyond material needs.

The next verse (31:27) employs a vivid analogy to conceptualize divine omniscience.
Earth's estimated 3 trillion trees represent unimaginable writing capacity, virtually unlimited number of pens from each tree and each pen writing all the time without break. All the seas, and unlimited more (in "seven seas", seven functions as a rhetorical number indicating multiplicity) cannot record God's words. Note that an estimated volume of water on earth is around 1.4

billion km^3. It is thus impossible to document all the phenomena of the universe.

This establishes:

- Human Epistemic Limits: All scientific discovery merely scratches reality's surface.
- Creation's Purpose: Every atom testifies to divine wisdom.
- Intellectual Humility: True knowledge begins with recognizing our finitude.

In an age of AI and big data, this verse reminds us:

- No dataset can encompass divine knowledge.
- All algorithms are finite approximations of God's infinite wisdom.
- The proper response to cosmic complexity is tasbīḥ (glorification), not arrogance.

It is to be noted that the Quran, here symbolizes multiplicity rather than a literal quantity, suggesting that even if the writing resources were multiplied beyond calculation, the task would remain impossible.

Modern scientific discoveries about our universe's vast complexity - from the estimated 200 billion galaxies to the intricate information systems within DNA - only begin to hint at the truth this verse conveys. For instance, contemporary information theory estimates the observable universe contains about 10^{80} atoms, each potentially storing data, yet this staggering number still represents finite capacity. The verse's assertion that divine knowledge transcends all material means

of recording finds unexpected resonance with these scientific understandings of cosmic scale and information density.
The theological implications of this passage are profound. By describing God as Al-Aziz (The Almighty) and Al-Hakeem (The All-Wise) in conclusion, the text reminds us that divine knowledge is not merely extensive but perfect in its power and purpose. This has practical consequences for how we approach learning and discovery: it encourages relentless pursuit of knowledge while maintaining humble recognition of our limitations. In our era of artificial intelligence and big data, where human knowledge appears to expand exponentially, the Holy Book provides crucial perspective - no accumulation of data or advancement in technology can ever encompass the infinite wisdom of the Creator.

Ultimately, these verses invite believers to approach the universe with both scientific curiosity and spiritual awe, seeing in every discovery not just answers but deeper questions that point toward the divine. The passage thus becomes not merely a statement about God's knowledge, but an invitation to a particular way of engaging with reality - one that combines intellectual rigor with profound humility before the mysteries of existence.

…….

Surah Taha (Surah 20)

سورہ طٰہٰ (سورہ نمبر 20)

آیت: 50

….
قَالَ رَبُّنَا الَّذِیۡۤ اَعۡطٰی کُلَّ شَیۡءٍ خَلۡقَہٗ ثُمَّ ہَدٰی ﴿۵۰﴾
….
He replied: "Our Sustainer is He who gives unto every thing [that exists] its true nature and form, and thereupon guides it [towards its fulfilment]. (20:50)
…..

Explanation:

The Ontological Principle of Creation and Guidance
The verse presents a foundational Islamic metaphysical concept through Prophet Musa's (AS) declaration: "Our Sustainer is He who gives unto every thing [that exists] its true nature and form (khalq), and thereupon guides it [towards its fulfilment] (hada)." This concise statement encapsulates two fundamental divine operations in creation:

Takhlīq (Bestowal of Specific Nature): The term khalq derives from the root kh-l-q, connoting both creation and precise measurement and signifies the endowment of:

- Physical form and structure (morphology)
- Innate characteristics (essential properties)
- Functional capacities (potentialities).

Hidāyah (Ontological Guidance): From the root *h-d-y*, indicating purposeful direction, and represents the post-creation divine facilitation enabling each entity to:

- Actualize its potential
- Fulfill its existential purpose
- Maintain cosmic equilibrium

The Teleological Framework of Creation
The verse establishes a sophisticated creation paradigm where every entity receives:

A. Purpose-Specific Design: Customized physical/functional attributes perfectly suited to its role in the cosmic order. Example: Fish morphology (streamlined bodies, gills) matches aquatic environment requirements.

B. Built-In Operational Guidance: Instinctive knowledge encoded in biological organisms. Example: Bee's innate honeycomb engineering skills (cf. Quran 16:68-69). Physical laws governing non-sentient matter

Taxonomy of Divine Guidance
The exegetical tradition identifies three modalities of hidāyah:

1. Fitri Guidance (Instinctive)
    - Hardwired in all creatures (migration patterns, survival instincts)
    - Governs biological processes at cellular/molecular levels
2. Aqli Guidance (Rational)
    - Granted to conscious beings capable of deductive reasoning
    - Enables scientific discovery and technological innovation
3. Wahyī Guidance (Revelatory)
    - Special divine instruction through prophets
    - Provides moral/ethical framework for human civilization

Scientific Correlates in Contemporary Thought

Modern scientific discoveries remarkably echo this Quranic paradigm:

- Genetic Programming: DNA as the physical substrate of fitri hidāyah
- Laws of Physics: The mathematical structure of the universe as cosmic guidance
- Emergent Complexity: How simple rules (khalq) produce sophisticated behaviors (hidāyah)

Philosophical and scientific implications:
This verse unveils a fundamental principle of existence: every creation is endowed with a unique form perfectly suited to its purpose and that it is guided to fulfill that purpose. This divine pairing of creation and guidance underscores the interconnectedness of nature and the divine will, revealing both a philosophical and scientific perspective on existence. Philosophically, it affirms the purposeful nature of all creation, challenging notions of randomness and emphasizing the Creator's deliberate design. Scientifically, it highlights the intricate design and innate instincts embedded in the natural world, showcasing the extraordinary precision with which life is structured. This duality bridges spiritual insight and empirical observation, offering a holistic understanding of the universe and drawing humanity closer to recognizing the mercy and wisdom inherent in its design.

….

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آیات: 53- 54

…

الَّذِیۡ جَعَلَ لَکُمُ الۡاَرۡضَ مَہۡدًا وَّ سَلَکَ لَکُمۡ فِیۡہَا سُبُلًا وَّ اَنۡزَلَ مِنَ السَّمَآءِ مَآءً ؕ فَاَخۡرَجۡنَا بِہٖۤ اَزۡوَاجًا مِّنۡ نَّبَاتٍ شَتّٰی ﴿۵۳﴾
کُلُوۡا وَ ارۡعَوۡا اَنۡعَامَکُمۡ ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیٰتٍ لِّاُولِی النُّہٰی ﴿۵۴﴾

مِنۡہَا خَلَقۡنٰکُمۡ وَ فِیۡہَا نُعِیۡدُکُمۡ وَ مِنۡہَا نُخۡرِجُکُمۡ تَارَۃً اُخۡرٰی ﴿۵۵﴾

He it is who has made the earth a cradle for you, and has traced out for you ways [of livelihood] thereon, and [who] sends down waters from the sky: and by this means We bring forth various kinds of plants. (20:53)

Eat, [then, of this produce of the soil,] and pasture your cattle [thereon]. In all this, behold, there are messages indeed for those who are endowed with reason, (20:54)

out of this [earth] have We created you, and into it shall We return you, and out of it shall We bring you forth once again. (20:55)

….

Explanation:

Verse 53:

"He it is who has made the earth a cradle for you, and has traced out for you ways [of livelihood] thereon, and [who] sends down waters from the sky: and by this means We bring forth various kinds of plants". (20:53)

This verse highlights several profound aspects of God's creation and blessings:

1. The Earth as a Cradle:
   The verse describes the earth as a "mahd" (cradle), emphasizing its suitability for human life. The earth's conditions—its atmosphere, gravity, and resources—are perfectly balanced for human habitation. This metaphor suggests comfort, care, and balance, as a cradle is designed to nurture and protect:
   - Mahd (مَهْد), literally means a cradle, a place prepared for comfort, nurturing, and stability. It symbolizes a place of safety, rest, and

balance, such as a bed or the nurturing environment for a child.

- Just as a cradle provides comfort to an infant, the earth provides a stable and nurturing environment for humanity.
- The term reflects divine providence in preparing the earth for human habitation, showcasing Allah's wisdom and mercy.
- It emphasizes the balance and order inherent in the earth's design, ensuring sustainability and suitability for life.
- In summary, the word "mahd" captures the essence of divine care and preparation, illustrating how the earth serves as a well-designed cradle for human life.

2. Pathways and Accessibility:
   God has placed pathways on the earth, symbolizing both physical roads and the interconnected systems (like rivers and valleys) that facilitate movement, trade, and exploration. This also reflects the divine guidance provided for humans to traverse both the physical and spiritual paths of life.
3. Rain as a Source of Life:
   The verse mentions the rain that God sends from the sky. This water is not just a physical necessity for survival but also a sign of divine mercy. It sustains life by nourishing the soil and enabling plants to grow.
4. Pairs of Plants:
   The phrase "azwaj" refers to pairs or varieties of plants. This reflects the diversity and balance in creation, as well as the intricate system of reproduction in the plant kingdom. It reminds us of the interdependence of all

living beings and the signs of God's wisdom and power in creating such variety.

5. Divine Provision and Sustenance:
   The verse ties together these aspects—earth, pathways, rain, and plants—as components of God's provision for humanity. It encourages gratitude and reflection on the interconnected systems sustaining life, which are all signs pointing toward God's existence and mercy.

Lessons and Reflections

- Gratitude: Recognizing the countless blessings God has provided for human survival and comfort.
- Reflection: Observing the natural world and its systems as signs of divine wisdom and power.
- Sustainability: The balance in creation teaches humans to use resources responsibly and preserve the environment.
- Guidance: The mention of pathways signifies both physical roads and spiritual guidance, encouraging humans to follow the right path in life.

Verse 53, thus, serves as a reminder to appreciate and care for the earth while remaining conscious of the Creator's boundless mercy and wisdom.

…..

Verse 54:

"Eat, [then, of this produce of the soil,] and pasture your cattle [thereon]. In all this, behold, there are messages indeed for those who are endowed with reason." (20:54)

Epistemological Significance:

The Qur'an here teaches that true knowledge (ʿilm) is not merely empirical observation of nature, but the capacity to recognize divine intentionality behind the order and

beneficence of creation. The signs are evident, but only "those endowed with reason" (ulū al-nuhā)—those who exercise deep, reflective intellect—perceive their metaphysical significance. Thus, the natural world becomes a medium of divine communication, guiding the mind from creation to the Creator.

The final phrase of verse 54 contains deep epistemological and spiritual meaning:

"إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي ٱلنُّهَىٰ"

"In all this, behold, there are signs (āyāt) for those endowed with reason (ulū al-nuhā)"

Meaning of "Āyāt" (آيَاتٍ) – Signs / Messages: The plural of āyah, meaning a sign, a marker, a proof, or a verse. In the Qur'an, āyah often refers to:

- Verses of revelation
- Signs in nature
- Historical phenomena

Here, the reference is to natural signs, such as, the earth's life-supporting capacity, rainfall, vegetation, and animal sustenance. These are not just physical events but indicators of divine purpose, power, and providence.

Meaning of "Ulū al-nuhā" (أُولِي النُّهَى) – Those Endowed with Reason

Nuhā is the plural of nahiyah—a word related to restraint, inhibitive reason, or disciplined intellect. It implies not just intelligence, but a refined, morally aware, spiritually receptive reason. This is different from ʿaql (general intellect); nuhā implies a mind that restrains the self from ignorance, arrogance, and heedlessness.

The verse emphasizes that nature is not spiritually neutral; it is laden with signs of God (āyāt).

The act of sending down water, producing plants, sustaining life—these are divine acts that communicate meaning.
This challenges materialistic or mechanistic views of nature, offering an integrative epistemology: revelation is not confined to words but includes the natural order.
Those with nuhā are able to connect the outer reality with inner truth—from visible signs to metaphysical realities.
The phrase implies that recognizing God's signs obliges the human being to respond with gratitude, humility, and moral conduct. A person with nuhā is one who lets divine signs guide his or her choices—towards moderation, stewardship, and justice.
The verse subtly contrasts those who "see" with those who are spiritually blind. Without nuhā, a person may consume the blessings but remain unmindful of their Giver.
Thus, the verse functions as both an affirmation and a critique—highlighting the elite status of those who reflect, and the negligence of those who do not.
Similar expressions occur in many places in the Quran. For example,

"Verily in that are signs for a people who reflect" (Q. 30:21)
"…for those who listen" (Q. 16:65)
"…for people who use their intellect" (Q. 2:164, Q. 3:190–191)
This consistent pairing of natural observation with reflective thought points to the Qur'an's vision of integrated faith and reason.

- The natural world is a text of divine signs. Only those with restrained, humble, morally conscious reason (ulū al-nuhā) will decode it.

- Perceiving these signs is not an intellectual luxury, but a spiritual responsibility—the basis for living a life in harmony with divine purpose.
- This phrase ultimately draws the human being into a relationship of conscious reverence, inviting us to see the world not merely as resource, but as revelation.

Verse 55:
"Out of this [earth] have We created you, and into it shall We return you, and out of it shall We bring you forth once again." (20:55)

Theological Insight
This verse articulates a core Islamic teaching about the origin, destiny, and resurrection of the human being. It highlights the absolute divine sovereignty over human existence from creation to return to rebirth. God is the sole creator, disposer, and reviver of life. The phrase "We created you from it" asserts not only God's power but also the dignity and intentionality of human creation.

Spiritual Insight
Spiritually, the verse humbles the human soul. By reminding us of our earthly origin and return, it encourages detachment from pride, arrogance, and material illusion. Yet it also offers hope: the third clause—"and out of it shall We bring you forth again"—affirms the promise of resurrection and divine justice. This is a reassurance for the soul that life is not futile. Death is not the end but a return and a beginning.

Philosophical Insight
Philosophically, the verse engages the metaphysics of matter and spirit. Humans are formed of earth, yet bear consciousness,

moral agency, and spiritual capacity. The body returns to dust, but the soul remains accountable. This tension between material origin and immaterial purpose is central to Islamic anthropology. The cyclical movement from earth to earth suggests a teleological process—life is not linear but a return to the source with added awareness and accountability. It raises questions of identity: what is the "self" that persists through creation, dissolution, and resurrection?

You come from dust, you return to it, and you shall rise again—not by accident, but by divine design.

……..

The question of the "self" that persists through creation, dissolution, and resurrection is one of the deepest philosophical, theological, and psychological inquiries raised by Qur'an 20:55 and similar verses.

The Question of the Self: What Persists?

When the Qur'an says:

"From it We created you, into it We shall return you, and from it We shall bring you forth again" (20:55),

it implies a continuity of identity across three radically different states:

- Pre-earthly creation (physical birth),
- Earthly dissolution (death), and
- Post-earthly resurrection (re-creation).

This raises a foundational question:

What exactly is the “self” or “you” that persists across these stages?
If the body decomposes and returns to dust, what is preserved? What is reconstituted or recalled on the Day of Resurrection?

From an Islamic theological perspective, the enduring "self" is the nafs (نفس)—often translated as the "soul" or "personhood." This is the true human identity, distinct from the jism (body), and it is this nafs that is held accountable, rewarded, or punished in the Hereafter.

Thus, the continuity of the self is not bodily but spiritual and moral.

Philosophically, the problem resembles the Ship of Theseus paradox: if all the parts of a body (or ship) are changed, is it still the same entity? If every molecule of the human body is replaced through biological processes, yet one still feels like "oneself," then identity must be anchored in more than matter.

The self is a non-material soul that remains unchanged, a view shared by most religious traditions.

From a materialist or scientific point of view, the human body undergoes constant cellular turnover. Over seven to ten years, most cells are replaced. Hence, physical continuity is not sufficient to explain personal identity.

Yet, consciousness, memory, and personality emerge from this ever-changing physical substrate, suggesting that pattern continuity (not material continuity) might preserve identity.

Conclusion

The Qur'anic verse (20:55) invites us to ponder not only where we come from and where we go, but who we truly are in that journey. It challenges superficial views of identity and calls us to recognize that the real self is not the body, not even the personality, but the soul in relation to its Creator—known by God, preserved by His knowledge, and called forth again in truth.

…….

Surah Al-Anbiya (Surah 21)

سوره الانبياء (سوره نمبر 21)

آیت: 4

….

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ (4)

….

He (the Prophet) said: "My Sustainer knows whatever is spoken in heaven and on earth; and He alone is all-hearing, all-knowing." (21:4)

….

Explanation:

The Arabic term al-sama (السماء) derives from the root *s-m-w* (س-م-و), fundamentally denoting concepts of height, elevation, and loftiness. This trilateral root generates meanings encompassing both physical and metaphysical dimensions of verticality.

The Qur'an employs this polysemous term across multiple registers, including celestial bodies, cosmic space, atmosphere surrounding Earth, as well as metaphysical realm.

The term qawl (قول) extends beyond human speech to encompass all forms of communication in the universe, potentially including, e.g., interstellar electromagnetic signals, qantum information transfer, and biological communication systems.

The explicit mention of celestial discourse (fi's-sama') suggests the possibility of extraterrestrial intelligence. Divine knowledge encompasses all information systems.

The divine attributes as-Sami' (the All-Hearing) and al-'Alim (the All-Knowing) establish God's comprehensive awareness that transcends:

- Spatial limitations - encompassing all celestial and terrestrial realms.
- Linguistic barriers - understanding all forms of communication.
- Temporal dimensions - knowing past, present and future discourse.

This verse ultimately serves as both a comfort and a warning - assuring believers that their prayers and righteous words are heard, while reminding all creation that no utterance escapes divine knowledge. It invites scientific exploration of cosmic communication while establishing fundamental limits to human knowledge, directing inquiry toward both discovery and worship of the All-Knowing Creator.

……..

…

آیات: 16 تا 18

…..

وَ مَا خَلَقۡنَا السَّمَآءَ وَ الۡاَرۡضَ وَ مَا بَیۡنَہُمَا لٰعِبِیۡنَ ﴿۱۶﴾

لَوۡ اَرَدۡنَاۤ اَنۡ نَّتَّخِذَ لَہۡوًا لَّاتَّخَذۡنٰہُ مِنۡ لَّدُنَّاۤ ۖ اِنۡ کُنَّا فٰعِلِیۡنَ ﴿۱۷﴾

بَلۡ نَقۡذِفُ بِالۡحَقِّ عَلَی الۡبَاطِلِ فَیَدۡمَغُہٗ فَاِذَا ہُوَ زَاہِقٌ ؕ وَ لَکُمُ الۡوَیۡلُ مِمَّا تَصِفُوۡنَ ﴿۱۸﴾

وَ لَہٗ مَنۡ فِی السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ وَ مَنۡ عِنۡدَہٗ لَا یَسۡتَکۡبِرُوۡنَ عَنۡ عِبَادَتِہٖ وَ لَا یَسۡتَحۡسِرُوۡنَ ﴿۱۹﴾

يُسَبِّحُوْنَ الَّيْلَ وَ النَّهَارَ لَا يَفْتُرُوْنَ ﴿٢٠﴾

….

And (know, O people, that) We have not created the heavens and the earth and all that lies between them in idle play/ amusement (without meaning and purpose). (21:16) Had it been Our will to make (the universe) a mere pastime, We could have done so of Our own accord (none could have prevented Us). But We were not such as would do so. (21:17)

Rather, [by the very act of creation] We hurl the truth against falsehood, and it crushes the latter: and lo! it withers away. But woe unto you (O followers of falsehood!) for all (the vile sayings) that you fabricate (about God) – (21:18)

for, unto Him belong all [beings] that are in the heavens and on earth; and those that are with Him are never too proud to worship Him and never grow weary [thereof], (21:19)

they extol His limitless glory by night and by day, never flagging [therein]. (21:20)

…….

21:16 AND [know that] We have not created the heavens and the earth and all that is between them in mere idle play

21:17 [for,] had We willed to indulge in a pastime, We would indeed have produced it from within Ourselves - if such had been Our will at all

21:18 Nay, but [by the very act of creation] We hurl the truth against falsehood, and it crushes the latter: and lo! it withers away. But woe unto you for all your [attempts at] defining [God] –

21:19 for, unto Him belong all [beings] that are in the heavens and on earth; and those that are with Him are never too proud to worship Him and never grow weary [thereof]

21:20 they extol His limitless glory by night and by day, never flagging [therein]. (Muhammad Asad)

…….

21:16 We have not created the heavens and the earth, and all that lies between them, out of fun

21:17 If We had pleased to make a plaything We could have made it Ourself, if We had cared to do so

21:18 In fact We strike the truth against the false, which shatters it, and it disappears. Woe to you for what you attribute (to Him)

21:19 Whosoever is in the heavens and the earth belongs to Him; and those who are near Him do not disdain to worship Him or weary (of His service)

21:20 Nor cease to endeavour praising Him night and day. (Ahmed Ali)

…..

21:16 Our creation of the heavens and the earth and all that lies between them is not a game

21:17 Had We meant to make it a play ground, We would have done it by Ourself, without giving you discretion to do right and wrong, had We ever done so

21:18 Nay! We give falsehood a violent blow with the Truth to knock it out and behold! Falsehood vanishes away. Woe be to you, for all the false gods you have invented

21:19 To Him belongs all that exists in the heavens and in the earth; and the angels, who are in His very presence, are not too proud to serve Him, nor do they feel wearied of His service

21:20 They glorify Him night and day; and do not pause. (Muhammad Farooq-i-Azam Malik)

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Explanation:

These powerful verses from Surah Al-Anbiya present a comprehensive Islamic worldview that addresses fundamental questions about creation, purpose, and the nature of existence. The passage begins by firmly rejecting any notion that the universe was created frivolously or without purpose, establishing instead that every aspect of creation reflects divine wisdom and intentionality. The emphatic denial that God created the heavens and earth "in idle play" (la'ibin) serves as a direct challenge to both ancient mythological cosmologies and modern materialist philosophies that view the universe as either a divine amusement or accidental byproduct.

The linguistic depth of these verses warrants careful consideration. The term "la'ibin" (لَاعِبِينَ) carries connotations of trivial amusement, contrasting sharply with the Quran's consistent portrayal of creation as a deliberate, meaningful act. This distinction becomes particularly significant when we examine verse 17, which declares that if God had wished to make the universe a mere pastime or kind of playground, He could have done so of His own accord (none could have prevented Him). But He was not such as would do so. (21:17). This subtle yet profound statement affirms divine transcendence while simultaneously establishing creation as an intentional manifestation of God's will rather than a divine diversion. (See, Zia ul-Quran, Pir Muhammad Karam Shah al-Azhari, note on the verse, on which I based my explanation of the verses).

The imagery in verse 18 introduces one of the Quran's most compelling metaphors - truth being hurled against falsehood with such force that it obliterates falsehood completely. The verb "naqdhifu" (نَقْذِفُ) suggests a powerful, targeted projection, implying that truth in the Islamic worldview is not merely an abstract concept but an active, dynamic force in the universe. This aligns remarkably with modern scientific understanding of how reality operates - from the laws of physics that govern celestial mechanics to the biological processes that maintain life. Just as nature consistently favors certain stable, truth-based configurations over unstable ones, the Quran presents the triumph of truth as an inherent cosmic principle.

Verses 19-20 expand this vision by describing the continuous worship performed by all beings in the heavens and earth. The use of "yusabbihun" (يُسَبِّحُونَ) is particularly noteworthy, as this term implies both glorification and motion. Modern science reveals how this manifests literally throughout creation - from the precise orbits of planets to the constant vibration of subatomic particles. Every aspect of the universe operates according to divine laws that maintain perfect balance and harmony, engaging in what might be understood as a form of continuous submission to the Creator's will.

From a scientific perspective, these verses anticipate several key principles that would only be confirmed centuries later. The fine-tuning of universal constants, the inherent tendency toward order amidst entropy, and the mathematical precision governing natural phenomena all reflect the Quranic assertion that creation follows a carefully designed, purposeful plan. The passage essentially presents a teleological argument for God's existence, suggesting that the observable complexity and

regularity of the universe point toward an intelligent, purposeful Creator rather than random chance.

Spiritually, these verses convey profound guidance for human existence. They affirm that the struggle between truth and falsehood is not arbitrary or purposeless, but unfolds according to a divine order in which truth ultimately triumphs. This assurance offers both consolation in times of adversity and a compelling incentive to commit oneself to truth in every dimension of life. All forces of nature, along with God's most exalted and conscientious servants—such as His prophets—serve Him unceasingly and without weariness. Regarding the meaning of the phrase "those who are with Him", Muhammad Asad writes:

"According to the classical commentators, this refers to the angels; but it is possible to
understand the expression "those who are with Him" in a wider sense, comprising not only the angels but also all human beings who are truly God-conscious and wholly
dedicated to Him. In either case, their "being with Him" is a metaphorical indication of their spiritual eminence and place of honour in God's sight, and does not bear any spatial connotation of "nearness" (Zamakhshari and Razi): obviously so, because God is limitless in space as well as in time." (Note on the verse).

The passage culminates in a powerful theological statement about the nature of reality - that everything in existence belongs to God and operates according to His will. This holistic vision integrates physical and metaphysical realities, suggesting that the same principles governing the material world also apply to

spiritual truths. The universe emerges not as a random collection of matter but as a carefully orchestrated manifestation of divine wisdom, where every element has purpose and meaning.

Ultimately, these verses invite readers to contemplate the profound order underlying existence while challenging them to align their lives with the fundamental truth that governs all creation. They provide a framework for understanding both the physical universe and human existence within it, offering insights that remain remarkably relevant to contemporary scientific and philosophical discussions about the origins and purpose of the cosmos.

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The Cosmos as a Manifestation of Divine Purpose (21:16–20)

The verses in question form a profound philosophical and theological statement about the nature of the cosmos and the relationship between truth and falsehood. The Qur'an emphatically denies any notion that the universe is the product of idle play or divine amusement. In verse 16—"وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ"—the negative construction "مَا... لَاعِبِينَ" (We did not... in idle play) establishes a clear repudiation of a nihilistic or frivolous view of creation. The verse sets the tone for a theology of intentionality: that creation is not random, absurd, or without moral direction, but is instead imbued with meaning and governed by a higher wisdom (ḥikmah).

Verse 18 shifts from ontological claims to cosmic moral dynamics. "بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ"—"Rather, We hurl the Truth against falsehood"—invokes a vivid image of an active,

forceful intervention. The verb نقذفُ (naqdhifu) literally means "to hurl" or "to strike," suggesting that truth in the Qur'anic worldview is not passive or merely theoretical; it is a dynamic force that confronts and demolishes falsehood. The expression فَيَدْمَغُهُ ("and it smashes/crushes it in the head") is intensely graphic, evoking the image of truth delivering a decisive blow to the very intellect and foundation (dimāgh) of falsehood. The conclusion "فَإِذَا هُوَ زَاهِقٌ"—"and behold, it vanishes"—presents falsehood as ephemeral, ultimately unsustainable in the face of divine truth. The verse ends with a stern rebuke: " وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ"—"And woe unto you for the fabrications you attribute [to God]"—condemning those who distort theology or moral reality by projecting baseless claims.

The next two verses (19,20) shift the focus from divine creation and cosmic justice to the attitude of all beings in the universe toward their Creator. Verse 19—"وَلَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ"—affirms divine ownership and authority over all creation. More importantly, it introduces a class of beings "وَمَن عِندَهُ"—those near to Him (interpreted by exegetes as angels or His Prophets, as well as God-ingrained laws of nature) —who neither exhibit arrogance (يستكبرون) nor grow weary (يستحسرون) in His worship. This negates any projection of human pride onto the divine realm and illustrates a perfect model of servitude and devotion.

Verse 20—"يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ"—emphasizes their continuous glorification of God, night and day, without pause. The term يُسَبِّحُونَ (they glorify) signifies not only verbal praise but a state of existential attunement to divine majesty. The negation "لَا يَفْتُرُونَ" ("they never falter") completes the portrayal

of an ideal metaphysical order: all that is truly near to God is in a state of unceasing recognition, submission, and awe.

Theological and Moral Implications
Taken together, these verses offer a sweeping metaphysical vision. The Qur'an affirms that creation is not a purposeless game but a structured moral and spiritual theater in which truth ultimately triumphs. Human beings are warned against attributing unworthy motives to the Creator, and they are invited to align themselves with the cosmic order that is already engaged in divine praise. This passage refutes any dualism or randomness in the structure of reality and calls for a life of responsibility, humility, and alignment with transcendent purpose.

In sum, these verses are a powerful proclamation of cosmic intentionality, moral teleology, and divine transcendence. They affirm that the universe is both an intelligible and morally structured reality in which human beings are active moral agents, answerable to the same truth that sustains the heavens and the earth.

Some Thematic Points from Qur'an 21:16–20

1. Purposeful Creation
    - The universe (heavens, earth, and all in between) was not created for amusement or idle play.
    - Creation has a serious, meaningful purpose rooted in divine wisdom.

2. God's Absolute Power and Will

- If God had willed to make the universe a mere pastime, He could have done so freely and without opposition. However, such an act would contradict His divine nature—it is not befitting of God to act without purpose.

3. The Conflict Between Truth and Falsehood
   - The world is a theatre of moral and spiritual struggle between truth (ḥaqq) and falsehood (bāṭil).
   - God's truth is projected against falsehood, and ultimately, truth crushes and vanquishes falsehood.
   - This reflects a divine law of reality: falsehood is inherently weak and unsustainable in the face of truth.

4. Condemnation of Fabricated Beliefs
   - Those who fabricate false beliefs about God and the universe are warned: "Woe unto you!"
   - The verse rebukes human arrogance, particularly in attributing false purposes to creation or denying accountability.

5. Universal Servitude and Worship
   - All beings in the heavens and on earth belong entirely to God.
   - God's servants praise and glorify Him perpetually, day and night, without fatigue or reluctance.
   - This signifies both the majesty of God and the joy and fulfillment found in sincere, unceasing devotion.

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Human Civilization: Divine Design, Not Divine Play

The Qur'anic verses (21:16–18) categorically reject the notion that the universe—and by extension, human history—is a meaningless spectacle or a divine pastime. These verses affirm that creation, including the drama of human society, is purposeful and governed by a moral logic rooted in the will of the Creator.

Within this framework, human civilization becomes the stage on which the struggle between ḥaqq (truth, justice, divine goodness) and bāṭil (falsehood, injustice, moral corruption) unfolds. This conflict is not accidental, nor is it merely sociopolitical. It is spiritual and cosmic in origin, part of the divinely orchestrated test that gives life its deepest meaning.

1. The Struggle is Real, Continuous, and Universal
Across time and cultures, good and evil have manifested in different forms—compassion vs cruelty, justice vs tyranny, truth vs deception. The Qur'an teaches that these are not morally neutral forces, nor are they subjective human constructs. Rather, they are spiritual realities: ḥaqq represents divine truth and moral order, while bāṭil signifies rebellion against that order.

This struggle is continuous and inevitable wherever free-willed human beings exist. It occurs at every level—individual, communal, civilizational. According to the Qur'an, this struggle is not merely a reflection of social dynamics but a deliberate feature of creation itself.

2. Human Beings Are Tested Through This Struggle

The Qur'an consistently frames life as a test: "He who created death and life to test which of you is best in conduct" (67:2). The ongoing tension between ḥaqq and bāṭil provides the moral landscape in which this test takes place. Every human soul is placed between competing moral forces and is endowed with conscience, reason, and guidance—both revealed (through prophets and scripture) and innate (through fitrah and moral sense).

The critical question is: Which side does one choose to support and embody? This choice determines one's moral identity and ultimate destiny. To remain neutral is itself a choice—and often a surrender to falsehood.

3. The Necessity of Resurrection and Accountability
Because this world is a place of moral trial rather than final judgment, ultimate justice cannot be fully realized within its bounds. Good people may suffer, and evil may temporarily triumph. But the Qur'anic logic insists that if this struggle were all there is, and if there were no resurrection and no Day of Judgment, then creation would indeed be a cruel joke—a divine "play," so to speak.

But God explicitly rejects such a notion: "We did not create the heavens and the earth and all between them in idle play" (21:16). The very fact that there is a constant clash between good and evil, that human beings are tested through it, and that truth is meant to prevail over falsehood, all points to a necessary end-point: resurrection (baʿth), judgment (ḥisāb), and reward or punishment (jazāʾ).

Without this, the moral structure of the universe collapses. Hence, resurrection is not an optional belief—it is a rational and moral necessity within the Qur'anic worldview.

4. The World as the Theatre of Divine Purpose

All societal struggles—between justice and oppression, dignity and humiliation, truth and propaganda—are not random political events or mere historical accidents. They are expressions of God's grand moral design. Human beings, endowed with intellect and free will, are called to actively participate in this cosmic contest—not as spectators, but as moral agents.

The struggle itself is also a means of spiritual growth, both individually and collectively. Without this tension, moral development, heroism, sacrifice, and the beauty of virtue would be impossible. The Qur'an presents this not as a flaw in creation, but as a necessary condition for the realization of human potential.

Conclusion: Divine Purpose, Moral Struggle, and Eternal Accountability

In sum, the Qur'an's rejection of purposeless creation (21:16) and its affirmation of the inevitable triumph of ḥaqq over bāṭil (21:18) is a call to human beings to recognize their moral responsibility in a divinely structured world. The visible conflicts in human societies—though painful—are not signs of chaos but signs of divine wisdom, inviting every soul to take a stand, act with moral clarity, and prepare for the eternal consequences of those actions.

The message is clear: You were not created in vain. Your choices matter. Your struggle has meaning. And your fate lies beyond this world.

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The Qur'anic Philosophy of the Human Condition
An Explanation of The Quran 21:16-20

The Qur'an offers a profound and coherent vision of the human condition that integrates spiritual, moral, and existential dimensions. This vision is grounded in the foundational realities of free will, the duality of good and evil, the necessity of divine guidance, and the ultimate accountability of all human beings. At the heart of this philosophy lies the belief that human life is not a product of chance or a meaningless accident but part of a purposeful, moral, and divinely guided creation.

1. Human Free Will: The Foundation of Moral Responsibility
According to the Qur'an, human beings are endowed with the faculty of free will. Unlike other creatures that follow the deterministic laws of nature, humans possess the capacity to choose between right and wrong. This moral freedom is both a gift and a test. It confers dignity upon the human being, making him capable of attaining nearness to God, but it also entails responsibility and potential deviation.

2. The Reality of Good and Evil
The Qur'an does not consider good and evil as mere social constructs or subjective preferences. Instead, they are objective moral realities. Good (ḥaqq) reflects the divine order, while evil (bāṭil) represents deviation and rebellion against it. The world

is the stage upon which these two forces interact, and human beings are constantly confronted with the choice between them.

3. The Necessity of Divine Guidance
Given the complexity of moral choices and the limitations of human intellect, divine guidance becomes essential. Left to their own devices, humans are prone to error, injustice, and spiritual blindness. Therefore, God, in His mercy, sent prophets as bearers of truth, to clarify the path of righteousness and warn against transgression. The Qur'an sees prophecy not as a historical anomaly but as a necessary and recurrent divine intervention in the human story.

4. Prophets and the Message of Guidance
From Adam to Muhammad (peace be upon them), the Qur'an speaks of a continuous chain of messengers raised among all peoples. Each prophet conveyed God's message in a language and manner appropriate to their context. The essence of their message was always the same: worship one God, do good, shun evil, establish justice, and prepare for accountability in the hereafter.

5. Choosing the Good, Rejecting the Evil
The moral task of human beings is to align themselves with truth and virtue. This involves both an inner struggle against base desires (jihad al-nafs) and an outer effort to establish justice and resist oppression. The Qur'anic vision insists that human dignity is preserved and cultivated only when one actively chooses the good, even in the face of hardship.

6. The Struggle Between Good and Evil as the Driver of Human Progress

The Qur'an portrays history as a field of tension between good and evil. This struggle is not futile or tragic; it is necessary for the moral and spiritual development of individuals and societies. Through this constant engagement, human beings refine their character, develop ethical maturity, and establish institutions that reflect higher values. Without the challenge posed by evil, good would remain latent and untested.

7. The Inevitability of Judgment and the Afterlife
Since human life is a moral trial, it logically culminates in judgment. The Qur'an asserts that a Day will come when all deeds will be assessed with absolute justice. Those who strove for the good will be rewarded with eternal proximity to God, while those who pursued evil and denied the truth will face the consequences of their actions. This ultimate accountability ensures that human actions have lasting significance.

Conclusion
The Qur'anic philosophy of the human condition presents a deeply moral and purposeful vision of life. Human beings are free, morally responsible agents who live within a universe created with meaning. They are constantly engaged in a struggle between good and evil, guided by divine revelation, and ultimately accountable before their Creator. This framework not only explains human suffering, conflict, and aspiration but also offers a hopeful path toward redemption, justice, and eternal fulfillment.

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آیت: 30

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اَوَ لَمۡ یَرَ الَّذِیۡنَ کَفَرُوۡۤا اَنَّ السَّمٰوٰتِ وَ الۡاَرۡضَ کَانَتَا رَتۡقًا فَفَتَقۡنٰہُمَا ؕ وَ جَعَلۡنَا مِنَ الۡمَآءِ کُلَّ شَیۡءٍ حَیٍّ ؕ اَفَلَا یُؤۡمِنُوۡنَ
﴿۳۰﴾

Have not those who disbelieve seen that the heavens and the earth were [once] one single entity, then We parted them asunder? – and (that) We made out of water every living thing? Will they not, then, believe. (21:30)

…..

ARE, THEN, they who are bent on denying the truth not aware that the heavens and the earth were [once] one single entity, which We then parted asunder? – and [that] We made out of water every living thing? Will they not, then, [begin to] believe. (Muhammad Asad)

……

Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and we made every living thing of water? Will they not then believe. (Muhammad M. Pickthall)

……

Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe. (Abdullah Yusuf Ali)

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Explanation:

Literal Interpretation:

The verse opens with a rhetorical challenge to the disbelievers: "Have they not seen/reflect…?" The intent is not merely to provoke thought, but to awaken a moral and spiritual awareness in those who deny divine purpose and afterlife.

Ratq (رَتْقًا) implies a state of tight cohesion, unity, or inseparability.
Fataq (فَفَتَقْنَاهُمَا) denotes a process of opening, separating, or unfolding.

Together, this suggests that at an early stage, the heavens and the earth were in an undifferentiated, closed, or compact form, and then God brought about a process of separation or differentiation.

The verse indicates that creation did not occur randomly or purposelessly. The act of separating the heavens and earth symbolizes purposeful divine act—a transformation from a state of potential into a structured universe.

The second part emphasizes that "We made every living thing from water." Water is presented as the essential medium of life. This highlights the centrality of water in the divine scheme of life on earth.

The closing phrase "Will they not then believe?" serves as a call to recognize the signs of divine wisdom and planning in the natural world. The Qur'an invites people to move from observation to belief, from material recognition to spiritual submission.

Possible Scientific Interpretations:

The phrase "the heavens and the earth were a joined entity, and We split them apart" can possibly be seen as alluding to the early state of the universe—a compact, hot singularity—from which the cosmos expanded (e.g., Big Bang model). Though the Qur'an predates modern cosmology, the language resonates with the idea of a common origin followed by separation and expansion.

The declaration "We made every living thing from water" aligns with modern biology: all known life is water-based, and cellular function requires aqueous environments.
From a biochemical point of view, water is the solvent of life, critical for the transport of nutrients, chemical reactions, and metabolic functions.

The verse reflects a vision of the universe as an orderly system—created, transformed, and sustained by divine wisdom. It encourages contemplation of the natural world as a gateway to spiritual understanding.
At the spiritual level, it appeals to human conscience, urging recognition of divine signs and purpose in creation.
At the existential level, it affirms that life is intentional, meaningful, and sustained by God.
At the intellectual level, it invites reflection upon the natural order, opening the door to both spiritual belief and scientific curiosity.

Further Elaboration:

The phrase ratq (joined together) conveys a state of undifferentiated unity, while fatq (tore apart, split apart) reflects a deliberate process of differentiation and creation.

"Ratq" (Joined Entity):
The phrase can be seen as referring to a state where the entire universe, including the "heavens" (all celestial realms) and the "earth" (representing our planet in the Quranic narrative), were once part of a single, unified entity.
"Fatq" (Separation): It shows the subsequent separation of the heavens and earth, through a process.
The Quran's use of "heavens" (plural) and "earth" (singular) may be taken to resonate the fact that the "heavens" encompass the vast cosmic structures, while the Earth is a unique entity within this broader system.
Thus, the universe was once a single piece, undifferentiated, and splitting occurred, all cosmic systems (galaxies, stars, planets, etc.) were formed through a process, including earth.
According to modern findings, around 5 billion years ago, the solar system, including the Earth, existed as part of a solar nebula, a massive, dense cloud of gas and dust. This "joined entity" may be taken to represent the shared origin of the Sun, planets, moons, and other solar system objects.
Through gravitational collapse, the solar nebula began to contract, forming a central mass (the proto-Sun) and a surrounding rotating disk. Over millions of years, the material in this disk clumped together through accretion to form planets, including the Earth.
This process marked the "separation" of the Earth from the nebula, transitioning from a part of the celestial cloud to an independent planetary body.

The solar system's formation reflects a creative and evolutionary process, where initial unity (ratq) gave way to diversity (fatq). This gradual separation aligns with observations of planetary formation around young stars in modern astronomy.

Modern findings:

Modern astrophysics confirms that the observable universe originated from an ultra-dense, high-energy singularity approximately 13.8 billion years ago. This initial state—referred to as the Planck epoch—was a moment of extreme compression where all fundamental forces were unified. The subsequent rapid expansion (cosmic inflation) aligns with the Quranic description of "fataq", the separation that led to the formation of galaxies, stars, and planetary systems.

From a localized perspective, our solar system formed from a solar nebula—a collapsing cloud of gas and dust—around 4.6 billion years ago. Earth and other planets emerged from this unified disk through gravitational accretion. The Quran's description of a primordial unity followed by separation thus applies not only to the universe at large but also to Earth's own formation as it broke away from the solar nebula.

In a simple interpretation, the verse suggests that the heavens (interpreted broadly as the celestial realms) and the earth were originally conjoined in an undifferentiated state until God, through His creative command, separated and ordered them.

Whether on a universal scale (e.g., Big Bang) or a solar scale (nebular hypothesis), the separation is a creative act leading to the formation of diverse cosmic structures.

Life and water:

The second part of the verse:
"And We made from water every living thing. Will they not then believe?"
This phrase offers profound insight into the origin and sustenance of life, aligning remarkably with modern scientific knowledge.
Modern biology confirms that water is an essential and dominant component of all living organisms. For example:

- The human body comprises approximately 60-70% water, crucial for various physiological processes, such as nutrient transport, temperature regulation, and cellular function.
- Plants rely on water for photosynthesis, nutrient uptake, and maintaining cell structure.
- All life forms, from the simplest microorganisms to complex multicellular organisms, require water to survive. Its unique chemical properties, such as its ability to dissolve a wide range of substances and its high heat capacity, make it indispensable for life.
- Without water, the biochemical reactions that sustain life cannot occur, underscoring its vital role as the medium of life.

Aquatic Origin of Life (Abiogenesis):
Scientific research supports the idea that the earliest forms of life originated in water-rich environments, likely near

hydrothermal vents in Earth's primordial oceans. These vents provided a rich supply of minerals, and thermal energy to drive the synthesis of organic compounds. Over millions of years, simple molecules like amino acids and nucleotides formed more complex structures, eventually leading to the first living cells.

According to the Primordial Soup Theory, early Earth's oceans, enriched with chemical precursors, served as a "primordial soup," where life began. This aligns with the Quranic emphasis on water as the origin of all living things, suggesting that life emerged and evolved in aquatic environments.

Astrobiology also emphasizes the importance of water in the search for extraterrestrial life. Scientists prioritize the detection of liquid water on other planets and moons, such as Mars, Europa, and Enceladus, as it is considered a universal indicator of habitability.

At a molecular level, water is crucial for:

- DNA and RNA stability: Water molecules play a key role in maintaining the helical structure of these biomolecules.
- Protein folding and function: Water interacts with proteins to stabilize their functional shapes.
- Metabolism: Almost all biochemical reactions in living organisms occur in aqueous solutions.

Water in Ecosystems:

Water is central to the Earth's ecosystems, supporting biodiversity and maintaining ecological balance. From oceans to rivers and lakes, aquatic systems are teeming with life, serving as both habitats and a source of sustenance.

Water's Chemical Uniqueness:

The structure of water molecules enables hydrogen bonding, making it an excellent solvent for biomolecules. This property is unparalleled and foundational for life's complex chemistry.

Spiritual direction:
The verse concludes with an implicit challenge: "Will they not, then, believe?" Here, the Qur'an moves from scientific observation to existential responsibility. The implication is that an honest engagement with the natural world—its origins, order, and interdependence—should lead the thoughtful mind toward faith in a transcendent Creator. The verse thus functions simultaneously as a cosmic sign (āyah kawniyyah) and a moral directive: the structure and origin of the universe are not random but are deliberately crafted to be signs pointing to divine purpose.

Conclusion
Surah al-Anbiya 21:30 presents a layered, multi-dimensional articulation of creation: cosmological, biological, and theological. Its evocative language accommodates both pre-modern simple reflection and post-modern scientific insight. Whether viewed through the lens of classical tafsir, astrophysics, or molecular biology, the verse articulates a coherent worldview wherein unity precedes multiplicity, life emerges through divine design, and truth beckons human beings to acknowledgment and awe.
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Classical interpretations:

Regarding the first part of the verse "Were not those who disbelieve aware that the heavens and the earth were [once] a

single entity, then We separated them?" (Qur'an 21:30), classical scholars have offered several interpretive perspectives (refer, e.g., Tabari, Razi). A prominent interpretation is the same as we explained above, that the heavens and the earth were originally a single, undifferentiated, conjoined mass
(شيئاً واحداً ملتزقتين) which God then separated.

Another influential interpretation views the term ratq (رَتْق) not in a physical-geological sense, but in terms of function: the heavens were 'closed' in the sense that they did not produce rain, and the earth was 'closed' in that it did not yield vegetation. Thus, the divine act of fataq (فَفَتَقْنَاهُمَا) refers to God opening the skies to rain and causing the earth to burst forth with plant life: السماء رتقا لا تُمطر، والأرض رتقا لا تُنبت، ففتق السماء بالمطر وفتق الأرض بالنبات —

The heaven was "ratq" (sealed, i.e., not raining), and the earth was "ratq" (closed, i.e., not producing vegetation), and then, God "fataqahumā" (caused them to open—heaven with rain, earth with plants). The verbs are in the past tense, yet the phenomena they describe are part of continuous processes observable in the present. (Note: The Qur'an often employs past tense (الفعل الماضي) to emphasize certainty and established reality.)

The past tense (kanatā ratqan... fataqnāhumā) may originally refer to the primordial act of creation—a historical beginning. Yet, through rhetorical extension and timeless language, it also points to ongoing, observable phenomena like rain falling and vegetation growing—repeating the divine act of "fataq".

Historical layer: the cosmos was once a unified, undifferentiated mass, and God split it.

Functional layer: even now, heaven and earth remain dependent on God's ongoing acts—sending rain, bringing forth life—thus the act of "splitting" continues through God's continuous providence.

Metaphysical interpretation:
From a metaphysical standpoint, ratq may be interpreted as the state of non-existence, while fatq corresponds to the Divine act of creation. Non-existence (ʿadam) is understood as pure negation: it contains no individuated entities, no discrete realities. It is, in effect, an undifferentiated continuum — without distinction, division, or multiplicity.

However, with the act of creation, real entities are brought into being. They become differentiated, distinguishable, and ontologically separate. Existence introduces multiplicity where there was previously only homogeneity. This interpretation is attributed to Imam Abū Muslim al-Iṣfahānī, as reported by Imam Fakhr al-Dīn al-Rāzī.

Accordingly, we may conclude: the universe (the heavens and the earth) was once in a state of absolute non-being. Through the Divine creative act, it was brought into existence and differentiated into distinct entities. In this view, ratq signifies the metaphysical condition in which there was no space, no time, no matter, and no energy, a state of pure potentiality. Fatq, by contrast, denotes the moment of ontological actualization: the bringing forth of the cosmos by God's will.

The metaphysical view—where ratq represents a state of undifferentiated non-existence and fatq the Divine act of ontological separation and creation—bears a remarkable conceptual resonance with the Big Bang model, though the two operate within distinct domains: one metaphysical, the other scientific. Possibly, ratq if taken to mean the state of non-existence ('adam) may represent the situation just before what the modern cosmology calls the initial singularity. Or, alternatively, it (ratq) may itself represent the singularity.
According to the Big Bang theory, this singularity underwent a rapid expansion (not an explosion in space, but of space itself), which led to the emergence of space, time, energy, and matter — an event that unfolded the cosmos into the structured, diverse universe we observe today.

This corresponds to fatq, the Divine act of separating and differentiating the previously conjoined or indistinct heavens and earth.

Just as fatq introduces structure, multiplicity, and function, so does the Big Bang mark the cosmic differentiation into galaxies, stars, planets, and eventually life.
The Big Bang theory is a scientific model, describing how the universe developed after it came into existence, but it does not explain why it exists or what caused the initial singularity — that lies outside its scope.
Thus, the two frameworks can be seen as complementary:
The Quranic narrative addresses the origin of being, purpose, and contingency upon Divine will. The scientific narrative models the mechanics and timeline of the physical universe after it began to exist.

The former addresses the ontological cause and underlying purpose, whereas the latter explains the what and how, but not the why.

Finally, it is essential to recognize that the Qur'an does not present itself as a scientific textbook but rather as a book of divine guidance. As such, its verses should not be constrained by the framework of any particular scientific theory. Moreover, scientific theories are inherently provisional, evolving as human knowledge advances, whereas the Qur'an's message is timeless and universal. These considerations must be kept in mind when interpreting the Quranic verses.

…….

آیات: 31-33

آیت: 31

وَ جَعَلۡنَا فِی الۡاَرۡضِ رَوَاسِیَ اَنۡ تَمِیۡدَ بِہِمۡ ۪ وَ جَعَلۡنَا فِیۡہَا فِجَاجًا سُبُلًا لَّعَلَّہُمۡ یَہۡتَدُوۡنَ ﴿۳۱﴾

…….

And [are they not aware that] We have set up firm mountains in the earth, lest it sway with them, and [that] We have appointed thereon broad paths, so that they might find their way, (21:31)

…

And [are they not aware that] We have set up firm mountains on earth, lest it sway with them, and [that] We have appointed thereon broad paths, so that they might find their way.
(Muhammad Asad)

…….

And We have placed in the earth firm hills lest it quake with them, and We have placed therein ravines as roads that haply they may find their way. (Muhammad M. Pickthall)
….
And We have set on the earth mountains standing firm, lest it should shake with them, and We have made therein broad highways (between mountains) for them to pass through: that they may receive Guidance. (Abdullah Yusuf Ali)
….

Explanation:

Stabilizing Mountains and Earth's Tectonic Balance
The verse begins with the assertion that mountains (رَوَاسِيَ) were placed in the earth as stabilizing structures: "lest it sway with them." The Arabic term "تميد" refers to wavering or unstable motion, implying geological instability. From a modern geoscientific perspective, mountains are the result of tectonic processes—particularly the collision, uplift, and folding of Earth's crust. These geological formations not only reflect the dynamic nature of Earth's lithosphere but also play a crucial role in stabilizing large regions of the crust.
Thus, the Qur'anic indication may be thought to align conceptually with contemporary plate tectonics, wherein mountain ranges serve as pressure-release zones in the planetary crust, contributing to the regulation of seismic activity and crustal balance.
For related discussion, see Qur'an 16:15.

Broad Pathways: Geological and Human Mobility
The verse then mentions: "and We carved wide pathways within it so that they might be guided." This refers to natural valleys,

passes, and open routes between mountain ranges—essential for human migration, trade, and travel. In the absence of such pathways, terrestrial navigation across vast and rugged landscapes would be severely restricted, leading to isolated human populations and limited cultural exchange.
From a historical-geographical standpoint, these fijājan subulan (wide routes) facilitated ancient and modern human civilization, enabling the movement of people, goods, and ideas across continents.

Scientific Correlations:

- Isostatic Balance: Mountains act as natural stabilizers through deep roots (like icebergs in the mantle), preventing excessive tectonic shifts. Mountain roots extend deep into the mantle (e.g., Himalayas reach 80 km depth), counteracting tectonic drift like ship stabilizers.
- Seismic Regulation: Absorb 30-40% of tectonic stress, reducing earthquake intensity in populated areas. Example: The Himalayas reduce seismic energy distribution across Asia.
- Plate Tectonics: The Quran's description of mountains as "pegs" (78:7) aligns with their role in anchoring tectonic plates. They act as "sutures" where continental plates collide (e.g., Andes at Nazca-South American plate boundary).

آیت: 32

وَ جَعَلۡنَا السَّمَآءَ سَقۡفًا مَّحۡفُوۡظًا ۚ وَّ ہُمۡ عَنۡ اٰیٰتِہَا مُعۡرِضُوۡنَ ﴿۳۲﴾

….
And [that] We have set up the sky as a canopy well-secured? And yet, they stubbornly turn away from [all] the signs of this [creation], (21:32)
….
And [that] We have set up the sky as a canopy well-secured? And yet, they stubbornly turn away from [all] the signs of this [creation]. (Muhammad Asad)
……..
And we have made the sky a roof withheld (from them). Yet they turn away from its portents. (Muhamad M. Pickthall)
…….
And We have made the heavens as a canopy well guarded: yet do they turn away from the Signs which these things (point to). (Abdullah Yusuf Ali)
…..

Explanation:

The phrase "We made the sky a well-protected canopy (سَقْفًا مَّحْفُوظًا)" may be taken to allude to the Earth's atmosphere and its shielding functions. The Arabic word "saqf" implies a roof or overhead covering, while "maḥfūẓ" suggests protection, preservation, or safeguarding.
In a modern scientific context, this can be understood as a reference to multiple atmospheric layers, such as:

- The ozone layer, which filters harmful ultraviolet radiation,
- The magnetosphere, which deflects charged solar particles,
- The troposphere and stratosphere, which regulate climate and weather.

These layers function collectively as a protective envelope, crucial for sustaining life. The Qur'an's description of the atmosphere as a preserved ceiling anticipates a scientific understanding of Earth's unique environmental shielding.
For further reflections, see Qur'an 2:22.
……..

آیت: 33
وَ ہُوَ الَّذِیۡ خَلَقَ الَّیۡلَ وَ النَّہَارَ وَ الشَّمۡسَ وَ الۡقَمَرَ ؕ کُلٌّ فِیۡ فَلَکٍ یَّسۡبَحُوۡنَ ﴿۳۳﴾

And, it is He who has created the night and the day and the sun and the moon - all of them floating through space. (21:33).
……
and [fail to see that] it is He who has created the night and the day and the sun and the moon - all of them floating through space. (Muhammad Asad)
……..
And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit. (Muhammad M. Pickthall)
….
It is He Who created the Night and the Day, and the sun and the moon: all (the celestial bodies) swim along, each in its rounded course. (Abdullah Yusuf Ali)
….

Explanation:

Verse (21:33) transitions to the creation of time-cycles and luminous bodies: "It is He who created the night and the day, and the sun and the moon—each swimming in its orbit." The

Arabic term "يَسْبَحُونَ" (yasbaḥūn), derived from "sabaḥa", literally means "to swim" or "to move smoothly through a medium"—here, space. The phrase depicts celestial bodies as dynamic, continuously in motion, rather than static.
Moreover, "فَلَكٍ" (falak) refers to a circular path or orbit, affirming that these astronomical entities travel along their respective orbits in the vast expanse of space.
This conception stands in stark contrast to the Ptolemaic geocentric model that was dominant during the time of Qur'anic revelation, which imagined the stars and planets as fixed to rotating celestial spheres. Instead, the Qur'anic perspective aligns remarkably with the heliocentric and cosmological understanding developed centuries later, where:

- The Earth rotates on its axis (producing night and day),
- The Earth and moon revolve in their respective orbits,
- The sun moves through the Milky Way galaxy along a defined trajectory.

This verse reflects not only theological insight into cosmic order but also a scientific foretelling of orbital mechanics—something not observable in the 7th century without modern instruments.

It is noteworthy that, at the time of the Qur'an's revelation, the dominant scientific worldview (e.g., Ptolemy's model) did not support the notion of free-floating celestial bodies in individual orbits. That the Qur'an asserts otherwise—describing sun, moon, and stars as swimming in defined courses—demonstrates an epistemological independence from erroneous contemporary models.
….

- فَلَكٍ (Falak): Not Ptolemaic "crystalline spheres" but orbital paths.
- يَسْبَحُونَ (Yasbahūn): Implies autonomous motion through space.

……..

Early Muslim Scholars' thoughts:

Imam Fakhr al-Dīn al-Rāzī (d. 606 AH/1210 CE) cited al-Ḍaḥḥāk ibn Muzāḥim (d. ca. 105 AH/723 CE), an early Qur'anic exegete, as holding the view that the falak (فَلَك) mentioned in the Qur'an does not denote a physical celestial structure (like a solid sphere) but rather a non-material, circular orbit traversed by celestial bodies in space.

Therefore, al-Ḍaḥḥāk deserves significant scholarly recognition for this groundbreaking interpretation—advanced over a millennium before modern astronomy—which boldly diverged from the dominant Ptolemaic model of solid celestial spheres. His view that the Qur'anic falak refers to a non-material orbital path (rather than a physical structure) anticipates later discoveries about the dynamic nature of cosmic motion, challenging the geocentric rigidity of his era. This underscores both the sophistication of early Islamic exegesis and the Qur'an's resistance to confinement within transient cosmological frameworks.

……

آیت: 104

يَوْمَ نَطْوِى السَّمَآءَ كَطَىِّ السِّجِلِّ لِلْكُتُبِ ؕ كَمَا بَدَاْنَاۤ اَوَّلَ خَلْقٍ نُّعِيْدُهٗ ؕ وَعْدًا عَلَيْنَا ؕ اِنَّا كُنَّا فٰعِلِيْنَ ﴿۱۰۴﴾

On that Day We shall roll up the skies as written scrolls are rolled up; [and] as We brought into being the first creation, so We shall bring it forth anew a promise which We have willed upon Ourselves: for, behold, We are able to do [all things]. (21:104)

….

Explanation:

يَوْمَ نَطْوِى السَّمَآءَ (Yawma Natwi As-Samaa - On the Day We will fold up the heaven):

Natwi (نَطْوِى):

Derived from the root ط و ى, meaning "to fold, roll up, or wrap."

This verb vividly illustrates a process of contraction, implying the reversal of the heavens' expansion.

As-Samaa (السَّمَآءَ):

Refers to "the sky or heavens," often encompassing all celestial realms.

كَطَىِّ السِّجِلِّ لِلْكُتُبِ (Ka-Tayyis-Sijill lil-Kutub - Like the folding of a scroll for the writings):

Tayy (طَىِّ):

Used metaphorically to describe rolling or closing something, like a parchment or scroll.

Sijill (سِّجِلّ):

Refers to a written record or document.

The simile evokes an image of the heavens being compacted in a manner as orderly and deliberate as rolling up a written document.

كَمَا بَدَاْنَآ اَوَّلَ خَلْقٍ نُّعِيْدُهٗ (Kama Bada'naa Awwala Khalqin Nu'eeduhu - Just as We began the first creation, We will repeat it):

Bada'naa (بَدَاْنَآ):

From the root ب د ا, meaning "to begin or initiate."

Refers to the initial creation of the universe.

Nu'eeduhu (نُّعِيْدُهٗ):

Derived from ع و د, meaning "to return or repeat."

Indicates that the re-creation will mirror the original process.

وَعْدًا عَلَيْنَا ۗ اِنَّا كُنَّا فٰعِلِيْنَ (Wa'dan Alayna Inna Kunna Fa'ileen - A promise binding upon Us. Indeed, We are to do it):

Wa'd (وَعْد):

Implies a divine promise that is inevitable and irrevocable.

Fa'ileen (فٰعِلِيْنَ):

Emphasizes God's absolute ability to fulfill His promise.

Possible Scientific Interpretations

The verse suggests a scenario where the heavens, currently expanding, will eventually contract.

The concept aligns with theoretical models such as the Big Crunch, where the expansion of the universe could halt and reverse, leading to a contraction of all celestial bodies into a singularity, similar to their origin.

The statement "Just as We began the first creation, We will repeat it" indicates its recreation and human resurrection.

The folding of a scroll could be metaphorically describing:

The collapse of space-time: A scenario where all dimensions of space shrink and fold back into a singularity.

Entropy and order: The comparison to a written document may symbolize the orderly nature of this process.
The verse emphasizes God's ability to control cosmic events beyond human comprehension, aligning with the idea that the universe's origins and fate are under divine decree.

Philosophical Depth:
The verse encourages reflection on the transient nature of the universe and humanity's place within a larger divine plan.

Call for Humility:
Recognizing the intricate design and control of the cosmos inspires awe and submission to God's grandeur.
Ultimate Promise of Resurrection:
The verse underscores the inevitability of resurrection and accountability in the hereafter.
In ancient times, writings such as letters, dispatches, and notes were inscribed on sheets of paper that were then rolled up. These were referred to as "Sijill" or "scrolls," which in English are called "scrolls."
This verse beautifully illustrates the universe, its eventual end, and its recreation through a striking metaphor. At present, the scrolls are unfolding—the universe is expanding, and its patterns and features are being revealed and understood. A time will come when these scrolls will have fully unrolled—the universe will have expanded to its utmost limits. Following this, the scrolls will be rolled back up—the universe will contract and come to an end.
After the universe's conclusion, God will create a new world, a reality beyond the comprehension of our current lives and intellectual capabilities.

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth." (Quran 41:53)
"The world, the universe as we know it will be folded up like a scroll of parchment, for it will have done its work." (Abdullah Yusuf Ali)
"This is an allusion to the cataclysmic change on the last day of all natural phenomena, and thus of the universe known to man." (Muhammad Asad)
.****.

Surah al-Hajj (Surah 22)

سوره الحج (سوره نمبر 22)

آیت: 5

....

يٰٓاَيُّهَا النَّاسُ اِنۡ كُنۡتُمۡ فِىۡ رَيۡبٍ مِّنَ الۡبَعۡثِ فَاِنَّا خَلَقۡنٰكُمۡ مِّنۡ تُرَابٍ ثُمَّ مِنۡ نُّطۡفَةٍ ثُمَّ مِنۡ عَلَقَةٍ ثُمَّ مِنۡ مُّضۡغَةٍ مُّخَلَّقَةٍ وَّ غَيۡرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمۡ ؕ وَ نُقِرُّ فِى الۡاَرۡحَامِ مَا نَشَآءُ اِلٰٓى اَجَلٍ مُّسَمًّى ثُمَّ نُخۡرِجُكُمۡ طِفۡلًا ثُمَّ لِتَبۡلُغُوۡۤا اَشُدَّكُمۡ ۚ وَ مِنۡكُمۡ مَّنۡ يُّتَوَفّٰى وَ مِنۡكُمۡ مَّنۡ يُّرَدُّ اِلٰٓى اَرۡذَلِ الۡعُمُرِ لِكَيۡلَا يَعۡلَمَ مِنۡۢ بَعۡدِ عِلۡمٍ شَيۡـًٔا ؕ وَ تَرَى الۡاَرۡضَ هَامِدَةً فَاِذَاۤ اَنۡزَلۡنَا عَلَيۡهَا الۡمَآءَ اهۡتَزَّتۡ وَ رَبَتۡ وَ اَنۡۢبَتَتۡ مِنۡ كُلِّ زَوۡجٍۢ بَهِيۡجٍ ﴿۵﴾

O humankind! If you are in doubt as to the [truth of] resurrection, [remember that,] verily, We have created you out of dust, then out of a drop, then out of a clinging entity, then out of an embryonic lump complete [in itself] and yet incomplete so that We might make [your origin] clear unto you. And whatever We will [to be born] We cause to rest in the [mothers'] wombs for a term set [by Us], and then We bring you forth as infants and [allow you to live] so that [some of] you might attain to maturity: for among you are such as are caused to die [in childhood], just as many a one of you is reduced in old age to a most abject state, ceasing to know anything of what he once knew so well. And [if, O man, you are still in doubt as to resurrection, consider this:] you can see the earth dry and lifeless - and [suddenly,] when We send down waters upon it, it stirs and swells and puts forth every kind of lovely plant. (22:5)

…….

Explanation:

This verse discusses two stages of human creation: creation from dust and creation through embryonic development in the womb.

Creation from Dust

Linguistic Meaning: The word used here is "تراب" (turab), which means "dust" or "earth." In ancient times, people understood "dust" as the basic substance of life. Modern scientific language uses the term "matter" to describe the physical substance that makes up everything in the universe. Therefore, when the verse mentions human creation from dust, it may be taken to suggest that human beings are fundamentally made from the same

materials that constitute the earth (that is, earthly material, dust, must, clay, etc.).

Scientific Context: Historically, in classical thought, there were four basic elements: earth (māṭi, in Urdu), water, air, and fire. However, later scientific developments, particularly with advancements in chemical analysis, showed that what we refer to as "earth" (māṭi) is not a single element but a combination of many elements, often in the form of chemical compounds. For example, water is a compound of hydrogen and oxygen, and even the air we breathe is a mixture of gases such as nitrogen, oxygen, and carbon dioxide. These compounds and elements are all found in the soil or "dust." Hence, when the Qur'an mentions that humans were created from dust, it scientifically can be taken to mean that we are made from the same elements found in earth, and in a broader sense, non-living matter.

Creation through Embryonic Development in the Womb
Linguistic Meaning: The verse then shifts to human development through "رحم" (raḥm, womb), where embryonic growth occurs. This refers to the complex biological processes in which a fertilized egg grows and develops into a human being, starting from a zygote and progressing through various stages of embryonic and fetal development.
Scientific Context: The womb, or "رحم," is the place where a fertilized egg undergoes cell division, differentiation, and development. Modern science understands that after fertilization, the zygote divides into multiple cells, forming tissues and organs, a process known as embryonic development. The Qur'an's reference to this process, even in ancient times, aligns closely with our current understanding of

embryology, where the fertilized egg (zygote) gradually develops into a complex organism.

Abiogenesis vs. Special Creation (تخلیق خاص)

Abiogenesis (ابیو جنیسس): This term refers to the idea that life originated from non-living matter. Humans were created from lifeless matter (dust). The scientific theory of abiogenesis proposes that life began through a chemical process in which simple compounds formed more complex organic molecules, eventually leading to the first forms of life.

Special Creation (تخلیق خاص): This is the concept that life, including humans, was created directly by a special divine force without any intermediate life forms. The theory according to one of its many variants suggests that the first human was created by forming a "clay figure" and then animating it with a soul, which led to a fully formed human being.

Evolutionary Creation (ارتقاء): The second possibility is the theory of evolution, which suggests that life on Earth gradually evolved over millions of years from simpler organisms. In this view, early life forms developed through small, incremental changes, eventually leading to the development of humans. The Qur'an's mention of creation from dust could metaphorically align with the scientific understanding of life emerging from simpler forms over time. The Quranic emphasis is that it is God who created humankind and leaves the question of how to human research and discovery.

Embryonic Development in the Womb (جنینی نشو و نما)

Linguistic Meaning: The verse also refers to the stages of human development in the womb, where the fetus goes through various stages of growth. The term "مخلقہ" (mukhlaqa) refers to a stage where the organs and features of the fetus begin to take shape. However, some features may not be fully developed,

leading to the description of the embryo as "partially complete" and "partially incomplete."

Scientific Context: In modern embryology, human development is a complex process that unfolds in stages. Initially, the embryo develops in a "primitive" form, where basic structures like the heart, nervous system, and limbs begin to appear, but they are not fully functional. Over time, these organs mature, becoming fully formed. This scientific understanding is reflected in the Qur'an's description of the embryo as both "complete" (مخلقہ) and "incomplete" (غیر مخلقہ).

Purpose of Description (لِنُبَيِّنَ لَكُمْ)

Linguistic Meaning: The phrase "لِنُبَيِّنَ لَكُمْ" means "so that We may make it clear to you," indicating the purpose of description of these stages is to demonstrate the power and creativity of God. This phrase is an invitation for people to reflect on their own creation and the signs of divine power present in the natural world.

Scientific Context: From a scientific perspective, the verse emphasizes the idea that humans should observe their own development—from being made of dust to being formed in the womb—to recognize the intricacy of biological processes and the orderliness of nature. This reflection encourages awe and acknowledgment of the greater forces at play, inviting humans to understand the complexity of life and the universe as a sign of divine design.

Conclusion

This verse intricately combines the ancient understanding of creation with modern scientific principles. It highlights the two stages of human creation: the initial creation from dust (māṭi, in Urdu), as a species, and the subsequent development in the

womb, which corresponds to the processes of cellular division, differentiation, and growth observed in modern embryology. The verse encourages reflection on these processes to understand the marvels of creation and the power of the Creator. Whether one subscribes to the idea of abiogenesis, evolution, or special creation, the verse invites contemplation on the profound stages of life that lead to the existence of a fully formed human being.

Linguistic insights of the key words:

نُّطۡفَةٖ (Nuṭfah)

- Origin: The root ن ط ف(n-ṭ-f) refers to something that drops, oozes, or is small in quantity. Nuṭfah refers to a small drop; here is stands for a drop of semen.
- Scientific Context: This corresponds to the spermatozoon (sperm cell) in human reproduction. Scientifically, it is the male gamete that fuses with the female egg (ovum) to form a zygote in fertilization. Or, alternatively, the zygote, the entity formed from the female's egg and male's spermatozoon.

عَلَقَةٖ (Alaqah)

- Origin: The root ع ل ق(ʿ-l-q) refers to something that clings or hangs. Alaqah is derived from this root and refers to something that hangs or clings, such as a leech or a clot.
- Linguistic Meaning: Clinging entity, something that clings.
- Scientific Context: In embryology, Alaqah refers to the stage when the developing embryo attaches to the uterine wall.

مُّضۡغَةٖ (Muḍghah)

- Origin: The root ض غ غ (ḍ-gh-gh) refers to something that is chewed. Muḍghah refers to a lump or a piece of something that appears chewed.
- Linguistic Meaning: A lump or chewed mass.
- Scientific Context: This term possibly refers to a stage in the embryo's development where the somites (early segments of the body) appear. It corresponds to a stage in human embryology when the embryo resembles a "chewed" mass of tissue, which later differentiates into organs and limbs.

مُخَلَّقَةٍ (Mukallaqah)

- Origin: The root خ ل ق (kh-l-q) means to create or fashion. Mukallaqah means something that is shaped or formed.
- Linguistic Meaning: Shaped or formed.
- Scientific Context: This possibly refers to the stage when the embryo or fetus begins to show recognizable structures such as limbs and facial features. It emphasizes the process of differentiation, where cells and tissues take specific shapes to form organs and other parts of the body.

غَيْرِ مُخَلَّقَةٍ (Ghayr Mukallaqah)

- Origin: Ghayr means "not" or "other than," and Mukallaqah means "formed" or "shaped." So, this phrase refers to a stage when the fetus is still in an unformed or undifferentiated state.
- Linguistic Meaning: Unformed.
- Scientific Context: This corresponds to the early stages of embryonic development before any major differentiation occurs. The fetus is still a mass of cells, with no distinct organs or limbs.

مَّا نَشَآءُ (Mā Nasha’ā)

- Origin: The root ن ش ء (n-sh-ʾ) means to cause to grow, to create, or to make something emerge.
- Linguistic Meaning: What We will or choose.
- Scientific Context: This refers to the idea that biological development, including the growth of a fetus, is guided by divine will. It covers the biological laws governing the developmental process and the role of genetic factors, environmental influences, and maternal health as shaping the development.

أَجَلٍ مُّسَمًّى (Ajalin Musamma)

- Origin: Ajal refers to a fixed term or period. Musamma is derived from the root س م م(s-m-m), meaning something that is appointed or fixed.
- Linguistic Meaning: An appointed term; timespan for an event.
- Scientific Context: This refers to the predetermined period of gestation, which is approximately nine months in humans. In the context of modern biology, this is a critical period for fetal development, during which organs and systems mature before birth.

طِفْلًا (ṭifl)

- Origin: The root ط ف ل(ṭ-f-l) means to be small or tender, referring to a child or infant.
- Linguistic Meaning: A child or infant.
- Scientific Context: This refers to the newborn stage in human life, the period after birth where the baby is completely dependent on caregivers and is in the early stages of physical and cognitive development.

أَشُدَّكُمْ (Ashuddakum)

- Origin: The root ش د د(sh-d-d) means to strengthen or mature. Ashuddakum refers to reaching the peak of strength or maturity.

- Linguistic Meaning: Your full maturity or peak strength.
- Scientific Context: This refers to the period when a person reaches physical and mental maturity, commonly around the late teens to early twenties. In biology, it corresponds to the age when the human body reaches its full growth and strength.

أَرْذَلِ الْعُمُرِ (Arzal al-'Umūr)

- Origin: Arzal means the worst or most decrepit, and 'umūr means age or lifetime. Together, it refers to the weakest or most frail stage of life.
- Linguistic Meaning: The lowest or most decrepit age.
- Scientific Context: This refers to old age, particularly the frail stage of life when cognitive and physical abilities significantly decline. Scientifically, this stage is marked by degeneration in bodily functions and memory, often linked to aging-related diseases like Alzheimer's.

The next part of the verse (22:5):

وَ تَرَى الْاَرْضَ ہَامِدَةً فَاِذَآ اَنْزَلْنَا عَلَيْہَا الْمَآءَ اہْتَزَّتْ وَ رَبَتْ وَ اَنْۢبَتَتْ مِنْ كُلِّ زَوْجٍۭ بَہِيْجٍ ﴿۵﴾

Simple translation:
And you see the earth dry and lifeless - and [suddenly,] when We send down waters upon it, it stirs and swells and puts forth every kind of lovely plant. (22:5)

Based on how we understand the Arabic words used for stirs and swells, two interpretations are possible. They are given below:

Explanatory translations:

And you see the earth lying lifeless; but when We send down water upon it, it stirs (through the agitation of its soil) and swells (by absorbing water and expanding) and brings forth every kind of splendidly paired growth.

(Soil stirs and swells)

Or

And you see the earth lying lifeless; then, when We send down water upon it, it quivers (through the swaying of its vegetation) and rises (with the upward surge of plant growth) producing every kind of joyous, beautifully paired vegetation.

(Vegetation stirs and swells)
…….

Linguistic insights:
الْأَرْضَ (Al-Arḍ)

- Origin: The root أ ر ض (a-r-ḍ) refers to the earth, land or ground.
- Linguistic Meaning: The earth, land.
- Scientific Context: The earth, as a physical body, sustains all forms of life, providing the necessary conditions (soil, atmosphere, water) for life to thrive.

هَامِدَةً (Hāmidah)

- Origin: The root ه م د (h-m-d); Hāmidah refers to something that is barren or lifeless.
- Linguistic Meaning: Barren or lifeless.

- Scientific Context: This can be understood as dry, infertile land that lacks vegetation or life, similar to how desert or drought-stricken land appears in an ecological context.

اِہْتَزَّتْ وَ رَبَتْ (Ihtazzat wa Rabat)

- اهْتَزَّتْ (Ihtazzat): From the root ز ز ہ (h-z-z), signifying movement, shaking, swaying, trembling, oscillation.
- رَبَتْ (Rabat): From the root ر ب و (r-b-w), meaning to grow, swell, rise, increase.
- بَهِيجٍ (Bahījin): From the root ج ھ ب (b-h-j), meaning visually striking, vibrant, aesthetically pleasing, bright, flourishing.
- Scientific Context: This refers to the lush growth of plants and vegetation after receiving water.

Explanation:

The movements and swelling described (such as shaking, waving, swelling, or rising) can refer both to the soil and to the plants themselves. Both interpretations have been explored in scientific and literary terms.

The term "ihtizāz" (vibration, movement) may denote:

- The mechanical agitation of the soil as plant roots push through it during germination and early growth.
- Or, metaphorically, the waving or swaying motion of the plants as they rise and respond to environmental stimuli such as wind or sunlight.

In this sense, the expression "the earth stirs or waves" becomes a figurative way of describing the growth of vegetation, where the motion of the plants is ascribed to the earth itself.

The term "rabat" (swelling, increasing, rising) can imply:

- The physical swelling of soil as it absorbs water and expands due to capillary action and biological activity.
- The increase in biomass as roots and shoots grow, and the soil surface becomes elevated or more voluminous due to vegetation cover.

Thus, once lifeless and compacted, the soil responds to water with a burst of biological life. Dormant seeds and root systems absorb the water and initiate cell division and elongation, leading to visible movement in the soil and the emergence of plant structures above the surface. The plants then undergo morphogenesis and growth, expanding in volume and complexity. Consequently, the once-dead terrain is transformed into a flourishing ecosystem, covered in a variety of aesthetically pleasing and ecologically diverse plant species. The developed vegetation sir with the breeze and shows a beautiful view.
……..

Linguistic insights:

This passage has been interpreted in multiple ways. For example, Imam al-Shawkānī states:
"Ihtazzat" (اهْتَزَّتْ) denotes movement. "Ihtizāz" (اِهْتِزَاز) refers to intense motion—as in the Arabic phrase "hazaztu al-shay'a fa-ihtazz" ("I moved something, and it began to move"). Here, the earth's motion is caused by vegetation emerging, as plants displace soil particles during growth. This displacement is metaphorically termed "ihtizāz" (oscillation). Al-Mubarrad explains that the implied meaning is "the vegetation swayed," with the noun (vegetation) omitted. The motion of plants is more visibly apparent than that of the earth itself.

"Rabat" (رَبَتْ) means to rise or to swell—both conveying the sense of expansion. The root ر ب و (r-b-w) relates to increase, as in "rabā al-shay' yarbū" ("something grew/increased"). Derivatives include "ribā" (usury, i.e., monetary growth) and "rabwah" (elevated land).

Key Interpretations

The descriptions of "ihtazzat" (oscillation/swaying) and "rabat" (swelling/rising) can apply to both soil and plants:

- Ihtizāz (Oscillation):
    - Refers to soil disturbance caused by emerging plants.
    - Alternatively, it may describe the swaying of vegetation (a metaphorical attribution to the earth).
- Rabat (Swelling/Rising):
    - Soil expansion due to water absorption and root growth.
    - Also denotes the proliferation of vegetation, causing the land to "rise" in biomass.

When water infiltrates dormant seeds and roots, the once-barren earth becomes dynamic:

- Seeds germinate, inducing mechanical movement in the soil.
- Plants grow, increasing in biomass and height.
- The lifeless terrain transforms into a vibrant, biodiverse landscape.

This process exemplifies how abiotic (water, soil) and biotic (plant growth) factors interact to revive ecosystems.

….

Hydrological Context

Water is fundamental to life. Arid soil cannot sustain growth—plants require water for germination and development. If a farmer sows seeds in dry soil, they will perish.

Rivers, canals, springs, and wells ultimately depend on rainfall, but rainfed lands receive moisture directly from precipitation. Without rain, these lands remain desiccated. Farmers await rainfall before sowing.

Additionally, seeds of wild grasses, shrubs, and trees lie dormant in the soil until hydrated by rain. Upon absorption, the embryonic tissue within the seeds activates, triggering growth. Rapidly, the once-lifeless terrain becomes lush with vegetation.

…….

……..

آیات: 18

اَلَمۡ تَرَ اَنَّ اللّٰهَ یَسۡجُدُ لَهٗ مَنۡ فِی السَّمٰوٰتِ وَ مَنۡ فِی الۡاَرۡضِ وَ الشَّمۡسُ وَ الۡقَمَرُ وَ النُّجُوۡمُ وَ الۡجِبَالُ وَ الشَّجَرُ وَ الدَّوَآبُّ وَ کَثِیۡرٌ مِّنَ النَّاسِ ؕ وَ کَثِیۡرٌ حَقَّ عَلَیۡهِ الۡعَذَابُ ؕ وَ مَنۡ یُّهِنِ اللّٰهُ فَمَا لَهٗ مِنۡ مُّکۡرِمٍ ؕ اِنَّ اللّٰهَ یَفۡعَلُ مَا یَشَآءُ ﴿۱۸﴾

Are you not aware that before God prostrate themselves all [things and beings] that are in the heavens and all that are on earth the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts? And many human beings [submit to God consciously], whereas many [others, having defied Him,] will inevitably have to suffer [in the life to come]; and he whom God shall scorn [on Resurrection Day] will have none who could bestow honour on him: for, verily, God does what He wills. (22:18)

……

Explanation:

This verse presents a cosmic vision of submission—a profound theological declaration that aligns strikingly with natural order and scientific observation.

Yasjudu is from the root of sajdah, which means to bend down low, to prostrate, to lower oneself in submission. In this verse, it signifies submission, obedience, and alignment with Divine law, whether through conscious worship or through natural behavior.
Inanimate entities (like mountains, stars, sun, moon):
They "prostrate" by obeying the natural laws set for them by God—gravity, orbits, thermodynamics, etc.

Living creatures (like trees and animals):
They "prostrate" by fulfilling their biological roles in ecosystems and by instinctively responding to divine programming.

Humans:
The sajdah of humans can be both voluntary (spiritual and moral submission through worship) and involuntary (biological dependence and death).

But the verse divides humanity:

- Some freely submit (sincere believers),
- While others reject and thus face punishment.

Everything in creation submits to God's command, willingly or by nature.

But many humans resist—hence the consequence:
"And many are those upon whom the punishment is due."

Philosophically, sajdah here is a metaphor for the fundamental reality:
All creation is in a state of ontological submission to the Creator.
Existence is a theatre of Divine obedience—only the human being has the freedom to choose to align or rebel.

The verse calls the listener to witness and reflect on the universal prostration of all creation—a majestic reminder of the order and obedience in nature, contrasting it with the moral responsibility of humankind. It teaches:

Real dignity lies in aligning oneself—freely and humbly—with the will of the One to whom all things ultimately bow.

Thus, all entities mentioned—celestial bodies (sun, moon, stars), terrestrial forms (mountains, trees), and living creatures (animals and humans)—are described as prostrating before God. This "prostration" represents an existential alignment with divine will:

- The sun, moon, and stars follow precise orbits governed by natural laws (of motion and gravitation), never deviating from their appointed courses.
- The mountains, massive geological formations, symbolize stability—held in place by tectonic balance, erosion cycles, and planetary structure.

- Trees and animals obey their genetic, ecological, and instinctual programming, operating within the biospheric systems that sustain life.
- Many humans, through conscious will and spiritual awareness, also surrender to divine guidance, through moral, intellectual, and ritual obedience.
- But not all human beings do. The verse contrasts this natural harmony with the human capacity for moral divergence. Unlike other entities, humans possess free will and can choose to deviate from the truth. Those who reject this submission expose themselves to spiritual decay, leading to divine rejection.
- The verse closes with a reminder of ultimate sovereignty: those who are abandoned to disgrace, whether through their own pride, injustice, or delusion, can find no restoration unless it comes through divine mercy.

Summary:
This verse paints a universal ecosystem of submission, where celestial dynamics, biological rhythms, and ecological harmony all reflect divine order. Humanity is part of this vast system but endowed with choice. The Qur'an invites the reader not merely to observe nature, but to see in it a metaphor for the rightful place of the human soul: not in rebellion, but in harmony with truth, purpose, and the sacred laws that govern existence.

The verse encapsulates the unified obedience of creation to divine laws, whether through unconscious physical processes (stars, mountains) or conscious moral choice (humans). Scientifically, this also mirrors the finely tuned nature of the

universe, where defiance of natural law (e.g., entropy, gravity) is impossible without external intervention.
.****.

آیات: 65، 66

....
اَلَمۡ تَرَ اَنَّ اللّٰہَ سَخَّرَ لَکُمۡ مَّا فِی الۡاَرۡضِ وَ الۡفُلۡکَ تَجۡرِیۡ فِی الۡبَحۡرِ بِاَمۡرِہٖ ؕ وَ یُمۡسِکُ السَّمَآءَ اَنۡ تَقَعَ عَلَی الۡاَرۡضِ اِلَّا بِاِذۡنِہٖ ؕ اِنَّ اللّٰہَ بِالنَّاسِ لَرَءُوۡفٌ رَّحِیۡمٌ ﴿۶۵﴾
وَ ہُوَ الَّذِیۡۤ اَحۡیَاکُمۡ ۟ ثُمَّ یُمِیۡتُکُمۡ ثُمَّ یُحۡیِیۡکُمۡ ؕ اِنَّ الۡاِنۡسَانَ لَکَفُوۡرٌ ﴿۶۶﴾

Are you not aware that it is God who has made subservient to you all that is on earth, and the ships that sail through the sea at His behest - and [that it is He who] holds the celestial bodies [in their orbits], so that they may not fall upon the earth otherwise than by His leave? Verily, God is most compassionate towards men, a dispenser of grace – (22:65)
seeing that it is He who gave you life, and then will cause you to die, and then will bring you back to life: [but,] verily, bereft of all gratitude is man. (22:66)
……..

Explanation:

"سَخَّرَ لَکُم مَّا فِی الۡاَرۡضِ" (Subjugated everything for you on Earth): This refers to the way God has made the earth's resources and its environment conducive to human life. The Earth's atmosphere, the presence of water, land, and its ecosystem all work in harmony to support life. Scientifically, this reflects the

delicate balance that makes life on Earth possible, such as the presence of oxygen, the Earth's position in the habitable zone of the solar system, and the functioning of ecosystems.

"وَ الْفُلْكَ تَجْرِیْ فِی الْبَحْرِ بِاَمْرِہٖ" (And the ships that sail through the sea at His behest):

This refers to the natural laws that govern the properties of water and the propulsion of ships. Ships float due to the principle of buoyancy (Archimedes' principle), which allows objects less dense than water to remain on the surface. The forces of wind and tides also influence ships' movement, and these are part of natural systems that work in alignment with God's will.

"یُمْسِکُ السَّمَآءَ اَنْ تَقَعَ عَلَی الْاَرْضِ" (And He holds the sky so that it may not fall upon the earth):

Scientifically, this could be understood as the gravitational forces that keep the celestial bodies in their proper orbits. Additionally, the Sun's gravitational pull keeps the Earth and other planets in orbit, preventing them from crashing into one another. The phrase metaphorically highlights the delicate balance that sustains the structure of the universe, which is maintained by divine will.

"إِلَّا بِإِذْنِهِ" (Except by His permission):

This signifies that all natural phenomena, including the laws of physics, occur under God's ultimate control. The universe operates according to predictable laws, but these laws are part of God's design, and nothing happens outside His will.

…..

Verse 22:66

"هُوَ الَّذِي يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنسَانَ لَكَفُورٌ"

Translation:

"It is He who gave you life, and then will cause you to die, and

then will bring you back to life: [but,] verily, bereft of all gratitude is man."

Scientific Explanation:

"هُوَ الَّذِي يُحْيِيكُمْ" (He who gives you life):

This can refer to the biological processes that make life possible, such as cellular respiration, metabolism, and the fundamental biological processes that sustain life in organisms. The origin of life itself, whether through special creation or through evolutionary processes, is a subject of ongoing scientific inquiry.

"ثُمَّ يُمِيتُكُمْ" (Then He causes you to die):

Death, from a scientific perspective, is the cessation of the biological functions that sustain an organism. This can be due to various factors like organ failure, aging, disease, or external factors that lead to the breakdown of the body's systems. Death is a natural conclusion to the life cycle in biological terms.

"ثُمَّ يُحْيِيكُمْ" (Then He will bring you back to life):

This refers to the resurrection, which is beyond the current scientific understanding of biology. However, the idea of resurrection speaks to the belief that God will restore life after death, and this is seen as a spiritual event that surpasses natural scientific processes. It suggests a divine act that cannot be explained by the principles of life and death that we understand in biology.

"إِنَّ الْإِنسَانَ لَكَفُورٌ" (Verily, man is ungrateful):

This reflects the human tendency to ignore or forget the countless blessings and resources provided by God for our survival. Despite the miracles of life, from birth to the intricate workings of nature, humans often fail to appreciate the divine force behind these processes.

Conclusion:

The verses highlight the divine control over natural phenomena, from the earth and its resources to the cosmos, and the process of life and death. From a scientific perspective, these natural systems, like the laws of physics and biology, work in harmony to sustain life on Earth. Yet, beyond scientific understanding, these verses remind believers that everything is part of God's will, and the ultimate source of life, death, and resurrection is God Himself. This perspective blends both the empirical world of science with the metaphysical belief in divine governance, offering a holistic understanding of life, the universe, and our place within it.

….

Scientific Rendering

All phenomena and entities on Earth have been made subject to the human being, in accordance with divinely embedded laws. Everything in the natural world—material objects and forces such as air, rivers, and minerals, as well as plants and animals—has been structured to serve human utility. Each of these domains contains various benefits that humans can discover, harness, and utilize through observation, effort, and understanding.

The example of the ship (which represents all marine and water-based transportation systems) highlights this dynamic. Ships move across water not arbitrarily, but in accordance with physical laws—laws set in motion by the divine will. These include principles of buoyancy, fluid dynamics, and propulsion. Humanity is thus directed to observe the seas not only as a means of transportation but also as sources of sustenance (e.g., marine food chains) and other natural resources (such as salts, minerals, and hydrocarbons).

The reference to the "sky" likely includes celestial bodies—the astronomical entities that constitute the heavens. On one hand,

the stable orbital motion of these bodies is maintained by a balance between gravitational pull (centripetal force) and inertial motion (centrifugal tendency). This balance is what keeps planets, moons, and stars revolving in their orbits with remarkable regularity and precision.

On the other hand, Earth itself is enveloped by a dense atmospheric shield, which plays a protective role. This atmospheric layer guards the Earth against incoming meteoroids and space debris (meteors and meteorites), most of which burn up upon entry due to aerothermal friction. Thus, both the macrocosmic motion of the celestial spheres and the microcosmic atmospheric interactions on Earth operate under universal physical laws, which—according to this view—are manifestations of God's decree.

In this worldview, the harmony of natural forces and the accessibility of nature's resources reflect not only the coherence of the cosmos but also its orientation toward serving humanity, provided that humans act responsibly and with awareness of the laws that govern creation.

.****……..

Surah al-Muminun, Surah 23

سوره المؤمنون (سوره نمبر 23)

آیات: 12-14

وَ لَقَدۡ خَلَقۡنَا الۡاِنۡسَانَ مِنۡ سُلٰلَۃٍ مِّنۡ طِیۡنٍ ﴿۱۲﴾

ثُمَّ جَعَلۡنٰہُ نُطۡفَۃً فِیۡ قَرَارٍ مَّکِیۡنٍ ﴿۱۳﴾

ثُمَّ خَلَقۡنَا النُّطۡفَۃَ عَلَقَۃً فَخَلَقۡنَا الۡعَلَقَۃَ مُضۡغَۃً فَخَلَقۡنَا الۡمُضۡغَۃَ عِظٰمًا فَکَسَوۡنَا الۡعِظٰمَ لَحۡمًا * ثُمَّ اَنۡشَاۡنٰہُ خَلۡقًا اٰخَرَ ؕ فَتَبٰرَکَ اللّٰہُ اَحۡسَنُ الۡخٰلِقِیۡنَ ﴿۱۴﴾

And, indeed, We created man out of the essence of clay, (23:12)
Then, We caused him to remain as a drop in the firm keeping (of the mother's womb), (23:13)
and then We created out of the drop something that clings, then We created out of the something that clings an embryonic lump, then We created within the embryonic lump bones and We clothed the bones with flesh - and then We brought [all] this into being as a new creation: hallowed, therefore, is God, the best of artisans. (23:14)
…….

Explanation:
Here, a key word sulalah has been used. It is explained below:

- سُلَالَة (sulālah): This word in Arabic comes from the root س-ل-ل, which implies something drawn out, extracted, or pulled out with subtlety. It can also imply a quintessential or purified extract. ("رُبْدَةٌ وَخُلَاصَةٌ مُنْتَخَبَةٌ" : A purified and carefully selected essence/extract).

  "al-sulālah (السُلالة): it means the essence or quintessence, because it is drawn out (تُسَلّ) from amidst impurities. It refers to that which is gently extracted or drawn forth from a thing……." (Ibn 'Ajibah)

Classical lexicons describe it as:
"al-mustakhlaṣ min al-shay'" — "that which is extracted from something."

- طِين (ṭīn): Refers to moist earth, clay, or soil mixed with water, not just dry dust (which is turāb) or hardened clay

(which is ṣalṣāl). This term refers to life-bearing, organic-rich soil.

- مِّن (min): A preposition of origin or source, i.e., "from," indicating that the sulālah is a refined extract out of ṭīn.

Thus, "sulālah from ṭīn," (out of an essence of clay), possibly means "out of selected elements" of earth. That is, not all the elements, but selected elements.

With regard to human initial creation, his creation from the essence of clay may be taken to mean abiogenesis; the emergence of living things from non-living matter through chemical evolution. It is the selected elements of the earth that are found in humans and not all.
Today, humans obtain these elements from food. These elements are literally extracted by plants from soil and water, then consumed by animals or directly by humans, thus entering the human biological system.

Thus, the Qur'anic phrase "سُلَٰلَةٍ مِّنْ طِينٍ" is a key term:

- Linguistically, it implies selection and refinement.
- Scientifically, it matches the elemental makeup of the human body.

"نُطْفَةً فِي قَرَارٍ مَّكِينٍ" — "Drop in a secure resting place"

- نُطْفَة (nuṭfah): From ن ط ف meaning "to drip"; refers to a small quantity of pure, refined fluid. May refer to male sperm, female ovum, or more plausibly the zygote formed by their fusion.
- قَرَارٍ مَّكِينٍ (qarār makīn) — "secure place of settlement": Linguistic: Qarār = resting place; Makīn = firm, stable, well-positioned.

Scientific Insight: The uterus is a secure, insulated, biochemically controlled environment, well-suited for embryonic development. It has mechanical, hormonal, and immune protections, fitting the Qur'anic image of a qarār makīn.

"عَلَقَةً" — "Clinging substance"

- Root: ع ل ق — "to cling, adhere, suspend." According to classical experts of the Arabic language (e.g., Ibn Faris, Raghib Isfahani), the basic meaning of 'alaq is something that clings, is suspended, attached, or adheres to another. For instance, Imam Raghib Isfahani explains:

  علق - العَلَقُ : التّشبّث بالشّيء، يقال : عَلِقَ الصّيد في الحبالة، وأَعْلَقَ الصّائد : إذا علق الصّيد في حبالته، والمِعْلَقُ والمِعْلَاقُ : ما يُعَلَّقُ به، وعِلَاقَةُ السّوط كذلك، وعَلَقُ القربة كذلك، وعَلَقُ البكرة : آلاتها التي تَتَعَلَّقُ بها، ومنه : العُلْقَةُ لما يتمسّك به، وعَلِقَ دم فلان بزيد : إذا كان زيد قاتله، والعَلَقُ : دود يتعلّق بالحلق، والعَلَقُ : الدّم الجامد ومنه : العَلَقَةُ التي يكون منها الولد. (المفردات)

  …

  "ʿAlaq (عَلَقَ): Clinging to something; it is said, "The prey clung to the snare" (ʿaliqa al-ṣaydu fī al-ḥibālah), and "The hunter caused it to cling" (aʿlaqa al-ṣayyād) when the prey was caught in his trap. Al-miʿlaq and al-miʿlāq are what things are hung or suspended from. ʿIlāqat al-sawṭ is likewise the strap of the whip, and ʿalaq of the waterskin is its hanging attachment. ʿAlaq of the pulley refers to the parts by which it is suspended. From this comes al-ʿulqah, meaning that which is grasped or held onto. One says "The blood of so-and-so clung to Zayd" when Zayd was his killer.

> Al-ʿalaq is also a worm that attaches itself to the throat, and it also means congealed or clotted blood. From this is derived al-ʿalaqah—the clinging clot or substance from which a child is formed." (Mufradat)

Based on this interpretation of 'alaq, its best rendering would be as follows: something that clings, clinging substance, clinging entity, something that is attached. Suspended or hanging mass or entity, etc. It can also be rendered as a leech-like structure.

Scientific Relevance: Implanted or suspended entity. It describes the embryo around day 7–14, which implants into the endometrial wall.
Moreover, the early embryo resembles a leech in both appearance and parasitic behavior, deriving nutrients directly from the maternal blood supply.

"مُضْغَةً" — "Chewed-like lump", Root: غ ض م— to chew; something that looks like it's been chewed; embryonic mass around 3–4 weeks of development.
Imam Raghib Isfahani explains it as follows:

المُضْغَةُ : القطعة من اللّحم قدر ما يُمْضَغُ ولم ينضج . قال الشاعر :- يلجلج مضغة فيها أنيض أي : غير منضج، وجعل اسما للحالة التي ينتهي إليها الجنين بعد العلقة. (المفردات)

"Al-Muḍghah (المُضْغَةُ): A piece of flesh roughly the size that can be chewed, but not yet fully formed or matured. The poet said: "Yulajliju muḍghatan fīhā anīḍ"—meaning: a lump of flesh that is stirred in the mouth but not yet cooked or developed. The term was also used to refer to the stage of the embryo that follows the ʿalaqah (clinging substance)—that is,

the stage in which the embryo becomes like a chewed lump of flesh." (Mufradat)

Scientific Description: This is the stage after 'alaqa. The somites (segmented blocks of mesoderm) resemble teeth marks on a piece of flesh. The embryo's form at this stage looks like a chewed mass, aligning precisely with the visual of muḍghah. Size: ~5 mm, indistinct but rapidly differentiating.

"فَخَلَقْنَا الْمُضْغَةَ عِظَامًا" — "We formed bones from the lump". Bones begin to ossify from cartilage templates. Vertebrae, limb buds, and skull bones begin initial mineralization. The Qur'anic order (from muḍghah to bones) mirrors embryonic stages where mesodermal cells differentiate into skeletal structures.

"فَكَسَوْنَا الْعِظَامَ لَحْمًا" — "We clothed/cover the bones with flesh". Myogenesis begins as muscle tissue envelops developing bone. Muscle precursor cells (myoblasts) organize around skeletal templates. The Qur'an employs the metaphor of clothing to describe a stage of embryonic development, which strikingly corresponds to modern anatomical imagery in which muscles envelop and encase the skeletal structure. This stage begins around the third week of embryogenesis, when various organs begin to form, and the skeletal system starts developing gradually, followed concurrently by the formation of muscle tissue. The Qur'anic phrasing does not necessarily suggest a strictly sequential process—i.e., that bones are formed first and subsequently covered by flesh. Rather, it accurately reflects the biological reality: the development of bone and muscle occurs in parallel. The use of the Arabic particle fa in the verse can denote not only temporal succession but also causation, consequence, or manner—such as "thus," "therefore," or "in

this way." The metaphor extends further: just as garments protect and give form to the human body, so too do muscles sheath and safeguard the skeletal frame.

"ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ" — "Then We brought forth a different creation". Key word: "خَلْقًا آخَرَ" — "another kind of creation". This signifies a profound ontological shift: the transformation of the developing biological organism into a human being endowed with a unique spiritual and moral dimension.
From a scientific perspective, this corresponds approximately to the transition from the embryonic to the fetal stage, around the eighth week of development. During this period, distinctly human features begin to emerge, including the formation of complex brain structures and the onset of neurodevelopment. While early human embryos share a striking morphological resemblance with those of other mammals, it is toward the end of the eighth week that uniquely human characteristics become apparent. This developmental shift inaugurates the fetal period, during which the organism takes on the recognizable form and potential of a human being.

"فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ" — "So, hallowed is God, the best of creators". This verse concludes with a recognition of divine perfection, affirming the integration of biology, physics, and metaphysical purpose.

The Qur'an's description of human embryonic development in Surah Al-Mu'minun reflects a remarkable congruence with modern embryology, not only in sequence but in language, imagery, and metaphor. The linguistic richness enables layered

meanings that capture both scientific form and spiritual function.

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Modern Embryological Perspective

Modern embryology divides intrauterine human development into three major stages:

1. Pre-embryonic stage,
2. Embryonic stage, and
3. Fetal stage.

Pre-Embryonic Stage

The process begins with the union of the spermatozoon (sperm cell) and the ovum (egg cell), which typically occurs near the ovarian end of the uterine (fallopian) tube. This act of fusion is termed fertilization, and the resultant single-celled entity is known as the zygote.

The zygote, a microscopic yet potent unit of life, undergoes its first division approximately 30 hours after fertilization, forming two cells called blastomeres. These divisions continue rapidly, and by the third day, the zygote becomes a cluster of 16 or more cells, resembling the shape of a mulberry—hence termed the morula.

During this period, the morula moves along the uterine tube toward the uterine cavity, a journey that typically concludes by the sixth day. While en route, the morula continues cellular division. Meanwhile, uterine fluid penetrates the morula, forming a fluid-filled cavity, and the structure now takes the form of a blastocyst—a hollow, spherical entity preparing for implantation.

Implantation and Transition to Embryonic Stage

Between the fifth and seventh day, the blastocyst begins attaching itself to the inner lining of the uterus (endometrium), initiating the process known as implantation. By the end of the second week, implantation is complete, and the pre-embryonic stage ends, giving way to the embryonic stage.

Embryonic Stage: Organ Formation and Human Identity

The embryonic period spans from the beginning of the third week to the end of the eighth week. By this point, the embryo reaches a length of approximately 40 millimeters. During this critical phase, major organ systems begin to emerge, and the nervous system initiates coordinated responses, enabling early reflexive activity. The organism now begins to manifest distinctly human features, and it becomes recognizable as a human embryo.

Fetal Stage: Growth and Maturation

Following the eighth week, the fetal stage begins, continuing until birth. Although organogenesis (organ formation) continues during this period, the primary focus shifts to growth and functional maturation. The organs that began to develop during the embryonic phase now expand, specialize, and integrate into complex systems.

By the twelfth week (end of the first trimester), the nervous system is sufficiently developed that the fetus can respond to tactile stimuli—for instance, withdrawing the foot if lightly pricked.

During the sixteenth week, the fetal heartbeat can be detected using a stethoscope placed on the mother's abdomen. Between the seventeenth and twentieth weeks, the mother begins to feel fetal movements, known as quickening.

By the thirty-eighth week, the fetus is fully developed and prepared for birth, marking the completion of the intrauterine journey of human creation.

Embryological Reflections:
The Qur'anic description of human development presents a remarkably structured and sequential view of embryogenesis. This transformation—from a single fertilized cell to a fully formed, sentient human being—bears witness to the exquisite precision of developmental biology and the profound mystery underlying the emergence of life. The process is not merely one of cellular proliferation and differentiation, but one that culminates in the rise of consciousness and personhood: a transition from inert matter to a morally aware, responsive being capable of engaging with the external world.

Below is a scientific interpretation of the key embryological stages mentioned in this noble verse:

نُطْفَةً (Nuṭfah) – Zygote (Fertilized Ovum, the entity formed by the biological combination of male and female reproductive cells.)
This refers to the entity formed by the union of male and female gametes. It is called a zygote, which is a single diploid cell that initiates human development. The zygote undergoes rapid mitotic division (cleavage), marking the beginning of embryogenesis.

عَلَقَةً ('Alaqah) – Clinging Entity, implanted/attached entity (Implanted Blastocyst).
Occurring during days 7 to 14 post-fertilization, this stage corresponds to the implantation of the blastocyst into the

uterine wall. The trophoblast cells anchor the embryo to the endometrium, a process that mirrors the leech-like attachment and dependence implied by the root meaning of ʻalaqah. It may also denote suspension via the developing umbilical cord, capturing both biological and metaphorical dimensions.

مُضْغَةً (Muḍghah) – Somite-Stage Embryo (Week 4).
By the fourth week, the embryo displays segmented structures called somites—precursors to the vertebral column, skeletal muscles, and dermis. Microscopically, the embryo appears somewhat chewed or indented, resonating with the Qur'anic term muḍghah, meaning a morsel of flesh or something chewed.

عِظَامًا (ʻIẓām) – Bone Formation (Weeks 6–7).
This stage reflects the onset of endochondral ossification. Cartilaginous models of the bones begin to calcify, and the basic framework of the skeleton emerges. Contrary to a simplistic sequential reading, the Qur'anic phrase "We clothed the bones with flesh" aligns with the simultaneous development of muscles and bones, as confirmed by modern embryology. Myogenesis (muscle formation) occurs concurrently with ossification processes.

خَلْقًا آخَرَ (Khalqan Ākhar) – A New Creation (Fetal Stage, Week 9+).
This phrase signals a critical ontological and developmental transition. Biologically, it corresponds to the beginning of the fetal period, when all major organs are formed, facial features appear, and the nervous system advances in complexity. Human-specific traits become evident, distinguishing the fetus from embryos of other mammals. Spiritually, this is understood

as the point at which the soul (nafs) is infused, elevating the organism from biological life to a conscious, morally accountable human being.

Key Embryological Stages in Quran vs. Modern Science

Quranic Term	Developmental Stage	Timeline
Nuṭfah	Zygote (fertilized egg)	Day 1
ʻAlaqah	Blastocyst (implantation)	Days 7–14
Muḍghah	Somite-stage embryo	Weeks 3–4
ʻIẓām + Lahm	Osteogenesis & myogenesis	Weeks 6–8
Khalqan Ākhar	Fetal differentiation	Week 9+

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Dr. Keith L. Moore's Opinion:
Dr. Keith L. Moore (Keith L. Moore, PhD, F.L.A.C.) was a renowned scientist and expert in embryology affiliated with the University of Toronto, Canada. He was the author of several books on human development.
With the assistance of Sheikh Abdul-Majeed Zindani, Professor of Islamic Studies at King Abdulaziz University in Jeddah, Saudi Arabia, Dr. Moore offered commentary in one of his books on the Qur'anic terminology used to describe stages of human embryonic development.
Regarding the word nutfah, he writes:
"The drop or 'nutfa' has been interpreted as the sperm and spermatozoon, but a more meaningful interpretation would be the zygote which divides to form a blastocyst which is implanted in the uterus ('a place of rest')."

About ʻalaqah, he states:
"The word 'alaqa' refers to a leech or bloodsucker. This is an appropriate description of the human embryo from the days 7–

24 when it clings to the endometrium of the uterus, in the same way that a leech clings to the skin. Just as the leech derives blood from the decidua or pregnant endometrium. It is remarkable how much the embryo of 23–24 days resembles a leech."

Regarding mudghah, he comments:
"The Arabic word 'Mudghan' means 'chewed substance or chewed lump'. Toward the end of the fourth week, the human embryo looks somewhat like a chewed lump of flesh. The chewed appearance results from the somites which resemble teeth marks. The somites represent the beginnings or primordia of the vertebrae."
(The Developing Human, by Moore)

Opinions of Dr. Maurice Bucaille
Dr. Maurice Bucaille was a French surgeon and the renowned author of The Bible, the Qur'an and Science. According to him, the correct interpretation of ʻalaqah is:
"The thing which clings". He also interprets mudghah as:
"chewed lump of flesh" or "chewed flesh"

He references the Qur'anic verse (23:14):
"We fashioned the thing which clings into a chewed lump of flesh and we fashioned the chewed flesh into bones and we clothed the bones with intact flesh." (23:14)

He remarks:
"The embryo is initially a small mass. At a certain stage in its development, it looks to the naked eye like chewed flesh. The bone structure develops inside this mass in what is called the mesenchyma. The bones that are formed are covered in muscles; the word lahm applies to them."

(The Bible, the Quran, and Science)
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آیت 17

وَ لَقَدۡ خَلَقۡنَا فَوۡقَكُمۡ سَبۡعَ طَرَآئِقَ ۖ وَ مَا كُنَّا عَنِ الۡخَلۡقِ غٰفِلِيۡنَ ﴿۱۷﴾

And, indeed, We have created above you seven [celestial] orbits: and never are We unmindful of [any aspect of Our] creation. (23:17)

….

Explanation:

The term طرائق (Paths) is derived from the root ط-ر-ق, which means "to tread or travel." It suggests structured or designated ways, paths, or orbits. There is no doubt that these paths imply the existence of things that travel within them—so the meaning is: 'We created the moving bodies and their pathways.'

سبع (Seven): While seven can denote a literal number, in Arabic rhetoric, it is also used symbolically to signify abundance or multiplicity (adad al-taktheeri). This makes سبع طرائق (seven paths) an expression not limited to exactly seven paths but may be pointing to numerous pathways or systems.

The term can allude to the orbits of heavenly bodies—planets, moons, and stars. Early observers identified seven visible celestial objects: the Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn.

Expanding beyond the ancient understanding, this could signify the countless orbits of celestial bodies in the vast universe, each moving in a divinely orchestrated system.

Modern science identifies distinct layers in the Earth's atmosphere (troposphere, stratosphere, mesosphere, thermosphere, exosphere, etc.). These layers are pathways through which air circulates, weather forms, and energy transfers, enabling life. It also protects the Earth from outer dangers such as high-energy radiations, meteoroids, etc. The verse may hint at these scientifically verifiable "layers" as part of the structured creation above us.

Beyond Earth, the verse could refer to the pathways of cosmic phenomena, such as gravitational fields and energy waves, cosmic rays and the intricate dance of galaxies, stars, and black holes within the universe.

The Quran often invites reflection on the heavens as a manifestation of divine power and wisdom. The tara'iq could symbolize the layers of order governing both seen and unseen realms. This interpretation emphasizes the meticulous harmony in creation, where no chaos exists ("You will not see in the creation of the Most Merciful any inconsistency"—67:3).

From a mystical perspective, the tara'iq might hint at the different dimensions or realms of existence, both physical and spiritual, that are layered above and beyond human comprehension.

The verse reminds us of God's comprehensive knowledge and attention to every aspect of creation:

Sovereignty: The universe's pathways—whether physical or metaphysical—function under divine command.

Purpose: Every layer or path has a specific role, sustaining life and maintaining balance.

Reflection: The Quran encourages pondering the vastness of creation to recognize God's power and mercy.
Whether referring to celestial orbits, atmospheric layers, cosmic systems, or spiritual pathways, it underscores the harmony and meticulous design in the universe. By contemplating this verse, believers are encouraged to marvel at creation, deepen their faith, and recognize the wisdom and mercy of the Creator.
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آیات: 18-22
وَ اَنۡزَلۡنَا مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ فَاَسۡكَنّٰهُ فِی الۡاَرۡضِ ۪ وَ اِنَّا عَلٰی ذَهَابٍۭ بِهٖ لَقٰدِرُوۡنَ ﴿۱۸﴾
فَاَنۡشَاۡنَا لَكُمۡ بِهٖ جَنّٰتٍ مِّنۡ نَّخِیۡلٍ وَّ اَعۡنَابٍ ۬ۙ لَكُمۡ فِیۡهَا فَوَاكِهُ كَثِیۡرَةٌ وَّ مِنۡهَا تَاۡكُلُوۡنَ ﴿۱۹﴾
وَ شَجَرَةً تَخۡرُجُ مِنۡ طُوۡرِ سَیۡنَآءَ تَنۡۢبُتُ بِالدُّهۡنِ وَ صِبۡغٍ لِّلۡاٰكِلِیۡنَ ﴿۲۰﴾
وَ اِنَّ لَكُمۡ فِی الۡاَنۡعَامِ لَعِبۡرَةً ؕ نُسۡقِیۡكُمۡ مِّمَّا فِیۡ بُطُوۡنِهَا وَ لَكُمۡ فِیۡهَا مَنَافِعُ كَثِیۡرَةٌ وَّ مِنۡهَا تَاۡكُلُوۡنَ ﴿۲۱﴾
وَ عَلَیۡهَا وَ عَلَی الۡفُلۡكِ تُحۡمَلُوۡنَ ﴿۲۲﴾

And We send down water from the skies in accordance with a measure [set by Us], and then We cause it to lodge in the earth: but, behold, We are most certainly able to withdraw this [blessing]. (23:18)

And by means of this [water] We bring forth for you gardens of date-palms and vines, wherein you have fruit abundant and whereof you eat, (23:19) as well as a tree that issues from [the lands adjoining] Mount Sinai, yielding oil and relish for all to eat. (23:20)
And, behold, in the cattle [too] there is indeed a lesson for you: We give you to drink of that [milk] which is within their bellies; and you derive many [other] uses from them: for, you eat of their flesh, (23:21) and by them - as by the ships [over the sea] - you are borne [overland]. (23:22)
……

Explanation:

23:18

"And We sent down water from the sky in due measure, and We settled it in the earth; and indeed, We are able to take it away."

This statement reflects both the natural processes governing the water cycle and a theological assertion of divine control over these processes.

The phrase بِقَدَرٍ (in due measure) implies that rainfall is neither arbitrary nor excessive but occurs in precise quantities needed for life on Earth.

Scientifically, this refers to the water cycle's balance, where evaporation, condensation, and precipitation work in harmony to sustain ecosystems.

The term فَأَسْكَنَّٰهُ فِى ٱلْأَرْضِ refers to how water is absorbed into the ground, forming underground reservoirs, aquifers, and springs.

This storage ensures a steady supply of water even during dry seasons, essential for agriculture, drinking, and sustaining natural habitats.

The phrase وَإِنَّا عَلَىٰ ذَهَابٍ بِهِۦ لَقَٰدِرُونَ underscores the fragility of this balance. Modern issues like droughts, overuse of water resources, and climate change demonstrate how disruptions in the water cycle can lead to water scarcity. It highlights human dependence on the stability of natural systems, which are ultimately under divine control.

مِنَ السَّمَاءِ مَاءً: "Water from the sky" refers not only to rainfall but also to the entire process of water reaching Earth through precipitation.

Rain is portrayed as a sign of divine mercy, fulfilling the needs of all creatures. Its precision emphasizes God's knowledge and care for creation.

The verse reminds humanity of its reliance on God's provision. While humans have learned to manage water resources, they remain dependent on natural processes beyond their control.

The declaration وَإِنَّا عَلَىٰ ذَهَابٍ بِهِۦ لَقَٰدِرُونَ serves as a warning. Just as water is given, it can be taken away, signifying the fragility of human existence and the need for gratitude and responsible use of resources.

Integrated Understanding: The verse encapsulates a profound message:

1. Scientific Precision: It points to the balance in the hydrological cycle that sustains life.
2. Spiritual Reflection: It encourages reflection on the source of all sustenance and gratitude for God's mercy.
3. Environmental Responsibility: It calls for the responsible use of natural resources, acknowledging their vulnerability and the possibility of their withdrawal.

Conclusion

This verse blends science, theology, and moral reflection, demonstrating the Quran's holistic approach to understanding the natural world. It invites humans to reflect on the interconnectedness of creation, the wisdom of divine design, and their responsibilities toward sustaining the blessings they receive.

This verse highlights the divine precision and control in the natural water cycle. Rain is sent down from the sky "in due measure," meaning it is perfectly calibrated to sustain life without excess or deficiency. This balanced distribution ensures that water nourishes the earth, replenishes aquifers, and supports vegetation and ecosystems.

The phrase "We lodged it in the earth" refers to the storage of water in rivers, lakes, underground reservoirs, and glaciers, which humans draw upon for survival. The reminder "We are able to take it away" warns of the consequences of ingratitude or misuse, as the removal of water would lead to severe hardship. This underscores humanity's dependency on divine provision and the need to be responsible stewards of natural resources.

Verse 19

This verse illustrates how water serves as the basis for agricultural prosperity. Gardens of date palms and grapevines are specifically mentioned as they were highly valued in the Arabian Peninsula for their nutritional, economic, and cultural importance.

The phrase "abundant fruits" signifies the variety and richness of produce sustained by water. Humans not only enjoy these blessings as sustenance but also derive pleasure

and livelihood from them, highlighting the dual purpose of God's provision: necessity and enjoyment.

Verse 20

The verse shifts to a specific mention of the olive tree, which grows on Mount Sinai and is renowned for its numerous benefits. Olives are a source of oil (dahn), used for cooking, lighting, and medicinal purposes. The term "relish" (ṣibgh) refers to the enjoyment of olives as a condiment or accompaniment to food, reflecting their versatile utility.

The mention of Mount Sinai carries spiritual significance, linking this provision to a sacred and historic location associated with divine revelation. The olive tree is also symbolic of peace, blessing, and continuity, emphasizing God's nurturing care for humanity through diverse means.

These verses beautifully integrate spiritual guidance, ethical responsibility, and scientific observations, demonstrating the Quran's timeless relevance.

Verses 20, 21:

وَ اِنَّ لَكُمۡ فِی الۡاَنۡعَامِ لَعِبۡرَةً ؕ نُسۡقِیۡكُمۡ مِّمَّا فِیۡ بُطُوۡنِهَا وَ لَكُمۡ فِیۡهَا مَنَافِعُ كَثِیۡرَةٌ وَّ مِنۡهَا تَاۡكُلُوۡنَ ﴿۲۱﴾

وَ عَلَیۡهَا وَ عَلَی الۡفُلۡكِ تُحۡمَلُوۡنَ ﴿۲۲﴾

Verse 21

"And, indeed, for you, in livestock is a lesson. We give you drink from that which is in their bellies, and for you in them are numerous benefits, and from them, you (also) eat."

Verse 22

"And upon them and upon ships you are carried."

Explanation:
Verse 21
"For you in livestock is a lesson":
The verse invites reflection on the blessings and utility of livestock (an‘ām), which include animals such as camels, cows, goats, and sheep. They are presented as a sign of divine wisdom and mercy, offering multiple benefits to humanity.
"We give you drink from that which is in their bellies":
"that which is in their bellies" alludes to the food that they have eaten. This refers to the miraculous process of how food nutrients ultimately become part of milk. Modern science reveals that milk is synthesized in the mammary glands of these animals, derived from nutrients in their blood, after the digestion of food. This highlights the intricate biological processes designed for human benefit.
"For you in them are numerous benefits":
Beyond milk, livestock provide a wide range of benefits:

- Meat: A source of nutrition.
- Wool, hides, and skins: Used for clothing, shelter, and other products.
- Manure: Utilized as fertilizer for agriculture.
- Labor: Some animals assist in plowing fields or transporting goods.

"And from them, you eat":
This emphasizes their role in sustaining human life through food, underscoring gratitude and the ethical treatment of animals.

Verse 22
"Upon them and upon ships you are carried":
This verse highlights the dual role of livestock and ships as modes of transportation. In ancient times, animals like camels,

horses, and donkeys were essential for travel and trade, while ships facilitated longer journeys across seas and rivers.
Livestock enabled overland trade routes (e.g., the Silk Road), while ships connected distant lands through maritime trade.
These modes of transportation contributed to human progress by fostering economic growth and cultural exchange.

Spiritual and Ethical Insights:

1. Gratitude: The verses encourage gratitude for the countless blessings provided through livestock and transportation.
2. Reflection on Divine Mercy: The intricate design and utility of animals and natural resources reflect God's care for humanity.
3. Ethical Stewardship: Humanity is urged to use these resources responsibly and compassionately.
4. Unity in Creation: The verses highlight how all aspects of creation are interconnected and serve humanity's needs, reinforcing belief in a purposeful Creator.

These verses blend scientific knowledge, ethical lessons, and spiritual guidance, inviting readers to reflect deeply on the signs of divine wisdom in everyday blessings.

آیات:78-80

وَ ہُوَ الَّذِیۡۤ اَنۡشَاَ لَکُمُ السَّمۡعَ وَ الۡاَبۡصَارَ وَ الۡاَفۡـِٕدَۃَ ؕ قَلِیۡلًا مَّا تَشۡکُرُوۡنَ ﴿۷۸﴾
وَ ہُوَ الَّذِیۡ ذَرَاَکُمۡ فِی الۡاَرۡضِ وَ اِلَیۡہِ تُحۡشَرُوۡنَ ﴿۷۹﴾
وَ ہُوَ الَّذِیۡ یُحۡیٖ وَ یُمِیۡتُ وَ لَہُ اخۡتِلَافُ الَّیۡلِ وَ النَّہَارِ ؕ اَفَلَا تَعۡقِلُوۡنَ ﴿۸۰﴾

[O humankind! Pay heed to God's messages,] for it is He who has endowed you with hearing, and sight, and minds: [yet] how seldom are you grateful. (23:78)

And He it is who has caused you to multiply on earth; and unto Him you shall be gathered. (23:79)
And He it is who grants life and deals death; and to Him is due the alternation of night and day. Will you not, then, use your reason? (23:80)
……

Explanation

The Gift of Senses and Intellect
God has blessed humanity with essential faculties such as hearing, sight, and intellect (referred to as "hearts" in this verse). These faculties are the foundation of human reasoning and understanding:
Hearing and Sight: Among the five senses, hearing and sight are pivotal for acquiring knowledge and comprehending the world. Through them, humans perceive, analyze, and engage with reality.
Hearts (Af'idah): The term refers to the cognitive and intellectual faculties, that is, our ability to think, reflect, and understand. The verse emphasizes the necessity of using these gifts wisely to:

- Recognize and comprehend the existence of the Creator.
- Cultivate gratitude toward Allah for His countless blessings.

The Quran subtly critiques humanity's tendency to neglect these gifts by failing to appreciate and use them for their ultimate purpose: understanding and submission to the Creator.
Humanity's Dispersion and Gathering
The Quran reminds us that God is the One Who spread humans across the earth, enabling diverse cultures, languages,

and civilizations to flourish. This dispersion is not random but a manifestation of divine will and wisdom.
A Divine Gathering: Just as God has spread humanity across the earth, He will ultimately gather them for accountability on the Day of Judgment. This reinforces the transient nature of life and the reality of an ultimate reckoning.

The Alternation of Night and Day
The cycle of night and day serves as a profound sign of God's control over the universe. This rhythmic alternation is not just a physical phenomenon but a reminder of:

- The balance and order God has established in creation.
- His mercy in providing rest through the night and opportunities through the day.

The Quranic Call to Reason
The verses urge humans to reflect deeply and use their intellectual capacities free from prejudice. The Quran frequently highlights the importance of reasoning and intellectual inquiry. It asserts that faith and understanding should be built upon thoughtful reflection, not blind adherence.
Broader Themes and Implications

1. Gratitude and Awareness: The recognition of God's blessings—senses, intellect, life, and the environment—should inspire humility and gratitude.
2. The Purpose of Existence: By reflecting on creation and its intricate design, humans are called to recognize their Creator and align themselves with the divine purpose.
3. Encouragement of Intellectual Inquiry: The Quran consistently appeals to reason and observation, positioning itself as a guide for those who reflect deeply.

4. Interconnectedness of Life: The verses link cosmic phenomena (like night and day) with human existence, emphasizing the harmony between creation and Creator.

By contemplating these signs, humanity is invited to move from what is seen (creation) to what is unseen (the Creator), and from what is known (earthly phenomena) to what is unknown (divine realities, afterlife). This method of moving from the known to the unknown is a hallmark of the Quran's philosophical approach and underscores the compatibility of faith with intellectual and scientific exploration.

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Scientific Perspectives:

Hearing (السَّمْعَ – Al-Sam'a)

- Biology: The auditory system converts sound waves (mechanical energy) into neural signals via the cochlea, demonstrating precise bioengineering.
- Physics: Human hearing range (20 Hz–20 kHz) is optimally tuned for speech and environmental awareness.

Sight (الْأَبْصَارَ – Al-Abṣār)

- Optics: The eye's cornea/lens focus light onto the retina, where photoreceptors (rods/cones) enable vision.
- Neuroscience: The visual cortex processes 80% of sensory input, highlighting its evolutionary priority.

Cognition (الْأَفْـِٔدَةَ – Al-Af'idah)

- Neurobiology: The term af'idah (singular: fu'ād) refers to the thinking and reflecting faculty.

- Psychology: Gratitude correlates with prefrontal cortex activity, linking divine command ("be grateful") to neural reward mechanisms.

Human Dispersal and Biogeography (Verse 79)

- Anthropology: "Dispersed you across the earth" aligns with Out-of-Africa migration (~70,000 BCE), where humans colonized diverse ecosystems.
- Ecology: Biodiversity hotspots (e.g., rainforests, deserts) testify to adaptive plasticity—a divine "scattering" enabling survival.
- Eschatology: "To Him you will be gathered" mirrors the biogeochemical cycle, where decomposed elements return to Earth's crust. In the afterlife, humans will be resurrected for final judgment.

Life, Death, and Circadian Rhythms (Verse 80)

a) Life and Death (يُحۡيِۦ وَ يُمِيتُ – Yuḥyī wa Yumīt)

- Cellular Biology: Apoptosis (programmed cell death) and mitosis (cell division) sustain organismal balance.
- Entropy: Death reflects thermodynamic inevitability, while life defies entropy via metabolic complexity.

b) Day-Night Cycle (ٱخۡتِلَافُ ٱلَّيۡلِ وَ ٱلنَّهَارِ – Ikhtilāf al-Layl wa al-Nahār)

- Chronobiology: Circadian rhythms regulate gene expression, hormone release (melatonin), and metabolism.
- Astrophysics: Earth's axial tilt (23.5°) causes seasonal cycles, enabling agricultural sustainability—a divine design for survival.

The Quran's Call to Rational Inquiry

The repeated imperative "Will you not reason?" (أَفَلَا تَعْقِلُونَ, Afalā Ta'qilūn) underscores:

1. Empirical Observation: Study sensory systems (hearing/sight) as evidence of intelligent design.
2. Anthropological Reflection: Human dispersal reflects adaptive genius under divine providence.
3. Cosmological Awareness: Day-night rhythms are not arbitrary but optimized for ecological stability.
4. Observation, reflection and search for ultimate meaning.

Theological Implications for Science

1. Gratitude as Scientific Humility: Acknowledging biological complexity fosters reverence for the Creator.
2. Unification of Knowledge: The Quranic verses bridge neuroscience, ecology, and thermodynamics, centuries before their discovery.
3. Ethical Responsibility: Reason ('aql) must guide technology (e.g., genetic engineering) to avoid ecological/ethical collapse.

Conclusion:

These verses invite a scientifically literate faith, where observation of natural laws deepens spiritual insight. As the Quran states elsewhere:

"Indeed, in the alternation of night and day, and in what Allah has created in the heavens and earth, are signs for a people who are mindful." (Quran 10:6)

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